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# DISCOURSES

ON SEVERAL

## Important Subjects.

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By the Late REVEREND

*DANIEL WILLIAMS*, D. D.

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Published singly by HIMSELF, and now collected  
by the Appointment of his Will.

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V O L. IV.

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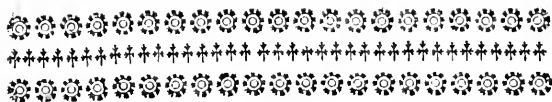
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Man made Righteous

B Y

Christ's Obedience :

BEING TWO

S E R M O N S

A T

P I N N E R S - H A L L,

With Enlargements, &c.

A L S O S O M E

Remarks on Mr. *Mather's* Postscript, &c.



Printed in the Year 1694.

B





**I**N a paper signed by *Geo. Griffith, Tho. Cole, Nath. Mather, Jf. Chauncy, Rob. Traylor, Rich. Taylor*; and since printed by *Mr. Chauncy, Neonom. unmask'd, part iii. pag. 96.* they charge me, “*He teacheth, That the righteousness of Christ is imputed only as to effects, with a purchase of a conditional grant, viz. this Proposition, He that believeth shall be saved. Gospel-Truth, pag. 43, 44.*”

MY words there are these: “*The difference is not, 4. Whether Christ by his righteousness merited for all the Elect, that they should in his time and way be certainly partakers of its saving effects; and did not only purchase a conditional grant of those effects, viz. this Proposition, He that believeth shall be saved. 5. Nor whether, besides these effects being made ours, the very righteousness of Christ is imputed to true believers, as what was already undertaken and designed for their salvation, and is now effectual to their actual pardon and acceptance to life; yea, is pleadable by them as their security, and is as useful to their happiness, as if they themselves had done and suffered what Christ did. All these I affirm.*” *Pag. 43, 44.*

CAN any thing be more contrary? They say I affirm, what I do expressly deny; and that I deny, what I expressly affirm.

Mr. *Mather*, in the *Postscript* to his two *Sermons on the Righteousness of God through Faith*, &c. pag. 72. saith, “ My damning  
 “ Error is, *He is one, that makes union to*  
 “ *Christ, our having this righteousness upon*  
 “ *us, and our being justified by it, to be*  
 “ *given us in way of Reward of something*  
 “ *done by us.*”

MY only words, to which he twice refers, are these, “ Gospel-benefits are no re-  
 “ ward of Debt; and yet they are given in  
 “ a way of Reward: The benefits are given,  
 “ not *for* our Faith, yet upon believing; not  
 “ upon it as a meriting consideration, yet  
 “ upon it as *that* the presence whereof is  
 “ made necessary by the Gospel, this having  
 “ required Faith, and confined the benefit  
 “ to him that believes.” *Defence of Gospel-Truth*, pag. 362. These and other imputations I have spoke to.

You see, I say only *benefits* indefinitely: The thing done by us here, is only *believing*: And *in way of Reward*, is only in performance of a Gospel-promise, made to encourage and move Sinners to believe.



T O T H E  
R E A D E R.



*I* is fit, that God (whose we are) should use us to his own Purposes, however unagreeable to our inclinations the Work is, or however mysterious the Design of Providence be at present. I am sure, Peace is my delightful pursuit, though unreasonable men force me to Debates, as part of my employ. The several Books written, and Sermons studiously preached for Antinomianism, had not engaged my Pen at first, if the Leaven had not spread to the open censure of the usefulest Ministry as legal, to the bazard of the Souls and Peace of our Congregations, and to the common reproach of the Dissenters.

When a Testimony by Gospel-Truth stated was published, I resolved to cease any further progress in this affair; being assured it was sufficient to inform such as were not given up to those delusions, against which only it was designed. But Mr. Chauncy's notorious misrepresentations of my Principles, necessitated

## To the Reader.

my Defence of Gospel-truth, when his Billinggate Language would have been wholly slighted. Since then he hath published three Books, unworthy of my regard; being he was resolv'd to persist in mistaking the matters in debate, and must argue in a way I was sure the Judicious would contemn; and only such Simple ones be confirmed thereby, who had no List or Patience to read an Answer. He was followed by one Mr. Edwards, a man even of far less Judgment and equal Violence; two Pages of whose Book assured me, that reading further, was only to view an emblem of Hell, viz. hot Fire and thick Darknes. His Name-sake, the learned Author of Crispianism unmask'd, treated his Answer thereto, with the same due Pity as I have done. The War among the Angels also was written with an air of such falshood and profaneness, as cautioned any from answering it, who had not the like freedom to form an Antinomian Prayer. That unchristian Spirit all these men discover, is convictive that Christ employs them not.

The fury and arts of the Promoters and Abettors of their new Gospel (without precepts or threathings) appearing a publick damage, as they unseasonably divided the Nonconformists, rendred me industrious to allay the Heats; but I soon found, that such as opposed the Union at first, would not quit the occasion they had framed, to keep up a Faction opposite thereto. Hence, though we  
got

*we got them to subscribe with us an Agreement in Doctrines, and therein we mutually engaged to be at Peace, and not expose each other; it was not three weeks, e'er new Books were published, and their Pulpits (without any provocation on our parts) filled with the former railings; reckoning, it seems, themselves at liberty, because they judged we thought ourselves obliged by our Subscriptions to be silent.*

*I, for the publick good, connived at this, and at Mr. Cole's violent censures and misrepresentations of our judgment at Pinners-Hall near twelve Months, without the least return; till at last, in a Sermon there, he proclaimed, "That Gospel-Truth stated was just the Case of the Parable of the Pharisee." I thought it my duty, to shew in my next turn, in the calmest words, that Gospel-Truth stated agreed in nothing with the Pharisee; and was quarrelled with, only because it urged the imitation of the Publican in his penitent Humiliation as necessary to Forgiveness, (which that Brother constantly exclaims against,) and I urged the necessity of an end to contentions. I meddled not again, and forbore exposing his mysterious Nonsense, which his Books as well as Sermons ministred sufficient advantage for; though, alas, he and his Party (I know not why,) judge once vindicating ourselves from false aspersions, is an intolerable Crime in me, when his frequent, and weak as well as passionate Outcries, are*

*very justifiable, even though he still imputes to us what we abhor.*

*For some time we were quiet, and it was my hope we should continue so; but Mr. Mather, the great Enemy to the Union, finding he could no longer instigate others to blow the flames, finds an occasion to get into Pinner's-Hall, upon the Sickness of one of the six Lecturers; and there, as he owneth in his Preface, studiously and of purpose renews the Debate. Mr. Baxter and I were oft as good as named by him, and the very body of our Ministers arraigned as Socinians, and by him charged as holding soul-destroying Errors, if there be, or ever were, any in the world; as Enemies to Christ's righteousness at heart, and worse than Papists; with the like envenomed Reproaches. And with the rest of his Stuff, he, under pain of Damnation, required the people to believe, that Christ's incarnation was no part of his Humiliation, and every Believer was as righteous as Christ in Equality, and not in Similitude only; with other things, which the following Tract insists on. These he had oft in his own place preached, and long endeavoured to make our Ministry hateful to his Hearers; yet that I was silent under: But serious thoughts of the design and tendency of his open attempt at Pinner's-Hall, forced me in my next turns in that Lecture, to preach the principal Heads of the following Sermons, which I enlarged into four Discourses at my own place. Yet I had that re-*  
*gard*



gard to Peace, that as I forbore all indecent Reflections, so I took no notice that any one asserted what I determine against; and had never published them, except that he had printed his, and that with the scandalous name he intends us to be called hereafter by, viz. Semi-Socinian.

Sober men justly cry out against these Debates; but I appeal to their consciences, where the Blame must be laid? Can we be faithful to Christ, to our Ministry, to Souls that need our help, or to our own Name, as Ministers, if we lye down with these calumnies and misrepresentations? Though did they only plead for their own Whimsies, I should for Peace disregard them; but to make it their daily work to prejudice the People against the faithfulest Ministry, and run them into confusion of mind for a Faction's sake, calls I think for an industrious Opposition.

If you ask, what in us is it, that they so exclaim against? I answer, It is, (1.) That tho' we own Christ's righteousness is truly imputed to us, yet we deny that God esteems us to have done and suffered what Christ did. (2.) Tho' we own, that God requires nothing of us to be a meriting legal Righteousness, or Atonement for Sin; yet we say, that God in a way of governing Grace, requires some Duty to be performed on man's part, (to which he enableth us,) whereupon he applies to us the beneficial effects and fruits of Christ's Righteousness, according to the respective Gospel-Promises;

## To the Reader.

*Promises; and thereby encourageth us to those Duties, and governs our fears and hopes. And this is the Heart of the Controversy; for they think no Duty, as a Duty, is ordained a means to any benefit: They own no Law, but the Law of Works, which admitted nothing short of perfect sinless obedience: And because we cannot perform that, as the meriting Condition of Life in the adjustment of Justice; therefore men must do nothing, as a Condition of enjoying any benefits in Christ's right, by the adjustment of Grace in a way of authority: Since we cannot be wholly Sinless, it's all as one whether we are Sincere or no. (3.) We own, that it is Faith alone is the receiving Condition of Justification; yea I add, That it's the only express'd Condition of the Imputation of Christ's righteousness in order to pardon: But all is in vain, because we say that Repentance is necessary to our actual pardon.*

*Mr. Mather falsely pretends, that their Notions are the Truth in the Churches possession since the Reformation. But I have proved the contrary by many Quotations in my Defence of Gospel-Truth; and the very judicious and learned Apology of the Subscribers of my Book hath added a greater number. I will, of Hundreds I could produce, give two Testimonies.*

*The one is Mr. Perkins, in his Order and Causes of Salvation, &c. Chap. 36. "Quest. " Whether is justifying Faith commanded  
" in*

“ in the Law ? *Ans.* It is commanded  
 “ in the Law of Faith, namely the Gos-  
 “ pel, but not in the Law of Works, that  
 “ is, in the Moral Law, *Rom. iii. 27.*”  
*The Reasons are these,* “ 1. That which the  
 “ Law revealeth not, that it commandeth  
 “ not ; but the Law is so far from reveal-  
 “ ing justifying Faith, that it never knew  
 “ it. 2. *Adam* had fully before his Fall  
 “ written in his heart the Moral Law, yet  
 “ had he not justifying Faith which ap-  
 “ prehended Christ.” *He then proceeds to*  
*answer the Objections against the Gospel being*  
*a Law.*

*The other is Mr. Anth. Burgefs, in his*  
*Doctrine of Justification, part I. pag. 161.*  
*who denies, that Repentance is in a man, as*  
*a Sign only that God hath pardoned him :*  
*But saith,* “ We must go further, and say,  
 “ it’s the Means and Way which God hath  
 “ appointed antecedently to Pardon, so that  
 “ where this goeth before, the other fol-  
 “ loweth after.” *This he proves by six Ar-*  
*guments, and the Book was printed at the*  
*desire of the London Synod.*

*To these I shall only add, that Calvin oft*  
*owneth the Gospel to be a Law, and in his*  
*Commentaries on Jonah, Cap. iii. 10. pag. 359.*  
*saith,* “ Forgiveness is free, and yet as oft  
 “ as God proposeth Forgiveness to Sinners,  
 “ this Condition is still added therewith,  
 “ viz. that they repent.” *He gives the Rea-*  
*sons of it, and ca’ls it a Law, by which God*

*commands Repentance in order to Pardon, though not as a cause of Pardon.*

*I have in this Book endeavoured to put the doctrine of Justification in a plain light; though I wonder why our Brethren still say, I mean what is quite contrary to what I say. I suppose, it's because they have so long thought and represented some of our Principles contrary to what they be, that they cannot think it possible that they should be what indeed they are; or at least they will suspect us Fools and Lyars, rather than seem to own that they could be so long mistaken. I request therefore, that if Mr. Mather will reply to me, he would cite my words fully, and give the Page as I have done, for hitherto my own words would have put their Calumnies to Shame: Him, while God spares me, I will attend to. He saith, "That he is not far from the place, where the weary are at rest, and the wicked cease from troubling." I wish him Repentance of the wound he hath unjustly given so many, fitter to serve their Generation than him or me; and whilst he is spared, (which I desire for Service may be long,) that he may be less unwearied in hindring and breaking that blessed Union, which promised so much Good; though I am sorry, he boasts of his own Quietness, while he createth broils and disquiet to so many: Some known to us both, he'll meet in Glory, who were comforted by the above Consideration, whilst less able to bear up under*  
his

*his assaults, than by Grace I have been long strengthened to do. Nevertheless, whilst Conscience binds me to some Sharpness against his attempt to destroy so many Ministers, as to what is more valuable than their Lives; I do from my Heart forgive him, and would rejoice to find him convinced of his mistake and misrepresentation of our Principles, that we might peaceably concur in promoting the Kingdom of Christ and our common Good, and not be the Scorn of such as glory in our Weakness.*

Reader, It's worth thy notice, that there is more Safety in our way, than in the contrary; for we trust in Christ's only Righteousness for all those things and uses it is appointed to, even for Satisfaction to Justice, the Pardon of all our sins and defects, the Acceptance of our persons and all performances, the Merit of all Good, yea, and our legal and prolegal Righteousness, renouncing every Grace and Work of ours to any of these purposes: And this is all they pretend. But if it prove, that Christ never intended his Righteousness to be instead of true Faith and Repentance, sincere Love to God and Men, and Perseverance in true Holiness and Fruitfulness; and that Christ will judge us according to these, as things he required to our actual enjoying of promised Benefits in his Righteousness; they who pursue and by Grace have these, will be safer than such as neglect them; yea, Mr. Mather owneth, pag. 67. "Such  
" are

“ are thy bounden Duties, and God will  
 “ damn thee for neglecting them.” *It  
 were easy to shew, how these Men contradict  
 each other as well as themselves; but I for-  
 bear exposing them. That the Father of  
 Light and Love would guide all of us into  
 the way of Truth and Peace, is the unfeigned  
 Prayer of*

Thy Servant in the Kingdom  
 and Patience of Christ,

D. WILLIAMS.

---

ANY who consider what men I have to  
 deal with, will excuse my frequent Repe-  
 titions, and sometimes less accurate words,  
 as *object* for *subject*, when I would most  
 plainly distinguish between justifying Righ-  
 teousness, with its causes, and the Person  
 partaker of it.



# S E R M O N I.


## Of Christ's Obedience.

---

Rom. v. *the last part of the 19th Verse.*

— *So by the Obedience of One shall many  
be made righteous.*



THE Text represents to us, SERM.  
I.  
*First, A saving privilege  
and dignity: Made righteous.*   
It supposes us unrighteous,  
ere we are made righteous;  
and so, subject to the Curse,  
till we are absolved, as well as disobedient  
to the Gospel while unconverted. The  
Word *κατασθεσονται*, oft, though not always,  
denotes an act of Authority; as *Mat. xxv.*  
*21. Luke xii. 14, 42. Acts vi. 3, &c.* and  
thus it's properly enough applicable to the  
Matter before us. We are *constituted  
righteous* Juridically, and all other bene-  
fits included here in the term *righteous*,  
are authoritatively conferred; and this ac-  
cording to a Divine enacted Constitution:  
of which hereafter.

*Secondly,*

SERM. Secondly, THE sole procuring Cause of

1. our being made righteous : It's *by the Obedience of One*. This One is the Lord Jesus. He alone was capable to make fallen men righteous by his Obedience, and it's *by his Obedience* that Sinners are constituted righteous. Mercy prompted the recovery of miserable man : Wisdom contrived this, as a way sufficient, effectual, and congruous, to that end : God, as our Judge and Ruler, admitted and accepted this, and in his adjusted way applies it for our pardon and adoption. Faith is the moral Instrument or Condition of that application ; the Gospel-Promise is the express Sign of the Divine Will, or the Instrument whereby God doth apply it : But the different Interest of each of these prevents not the appropriation of all the Causal Merit to this Obedience. God justifies, regenerates, and saves, but it's with an Eye to this, as the only procuring Cause.

*Thirdly*, THE Subject actually partaker of this blessing : *Many*. They are Men, and not Devils ; fallen Men, and not innocent : *Many*, and not simply *few* ; nor yet *all* ; though it's for final impenitency and unbelief that any of the sons of men remain condemned. These *many* are equal to the number of godly believers in all ages.

*Fourthly*, THE futurity and certainty of many being made righteous ; both which the




the Future Tense imports: *Shall be made* SERM.  
 righteous. I.

I. IT denotes *futurity*. With respect to the effect of *Adam's Sin* it's said, *κατεσθησαν αμαρτωλοι*, they *were made Sinners*: There is guilt entailed on all his seed, and filth derived to them as soon as they subsist; yea, it is true, they were all offenders, and corrupted in *Adam*, as being feminally in him. But by Christ's Obedience, it's affirmed, many *shall be made* righteous; that is, when it is applied, and not before.

THE Elect since Christ's time, *remain unrighteous* whilst unbelievers, notwithstanding that Christ's Obedience is long since finished; as well as all believers before Christ's coming *were made righteous* by this Heb. xi: Obedience, tho' it was not then actually <sup>13.</sup> performed. The reason of both is the same, *viz.* That we are *made righteous*, not immediately in the moment of Christ's obeying, nor merely on the Acts done; but upon God's applying this to us by the word of his Gospel, and the work of his Spirit. Therefore believing *Abraham* was *made* Rom. iv: *righteous* many ages before Christ obeyed; <sup>22.</sup> and the Elect *Corinthians* were *unjustified* 1 Cor. vi: all the time of their infidelity, tho' Christ <sup>11.</sup> had finished his work before. The Gospel-Promise confers righteousness for Justification on all believers, and none but believers; tho' Christ's Obedience be that, for which alone, when they believe, any are  
 C justified.

SERM. justified. This Righteousness is offered to

I. all hearers on the terms of the Gospel; it's  designed infallibly for all the Elect: But neither offer, nor design, constitutes any man righteous. There must be another act, (even imputation,) and that terminates on no other object but the believer.

2. THE words denote *certainty*; as if it were said, many *shall* eventually be made righteous by it. A *may be* made righteous, if they will believe, is a Mercy to Mankind above Devils: But a mere *may be* is too low a reward for Christ, and incongruous to an Obedience so astonishing. Strange were it, that the Lord of Life should die for Sinners, and it remain contingent, whether any of them should eternally speak his praises, or be happy by his merits. But my Text is an unerring prediction, which will be still accomplishing, till Christ shall judge the world: *His seed he shall see, whom by his knowledge he will justify.* He will not violate the Gospel-constitution, by justifying the unbeliever, because he is elected; but the Elect shall believe, that they may be justified by his Obedience. The eternal Counsel shall be executed, in the way enacted by governing Grace. But we have further in the Text,

Ifa. liii.  
10, 11.

*Fifthly*, THE redditive note, which refers to the first clause of the verse; *οὕτω, So.* The Apostle had said, *As by one man's Disobedience many were made Sinners; So, &c.*  
He

## Of Christ's Obedience.

5

He principally intends hereby to affirm, SERM.  
That by *Christ's* Obedience all his regenerate seed shall as certainly be made righteous, as *Adam's* natural seed were made Sinners by his Disobedience: *Christ's* obedience is as effectual to the one, as *Adam's* disobedience was to the other. *Adam* is said to be *the Figure* of *Christ*, *ver. 14.* They were two publick Persons in this respect. All men were made Sinners by *Adam's* Fall; all men that ever are made righteous, are made so by *Christ's* Obedience. This is the main scope of the Apostle's reasoning, in the parallel between the First and Second *Adam*: But he intends not to infer a Similitude in all things between *Christ* and *Adam*, who in so many things differ; nay, in this Chapter you have sundry instances of that difference given.

Doct. *By the Obedience of Jesus Christ, God-Man our Redcemer, many shall be made righteous.*

GOOD NEWS to a lost world! that tho' we are undone as *Adam's* posterity, yet *help* Pf. lxxxix.  
*is laid on Christ, who is mighty to save.* 19.  
There's a way to reicue us out of the pit, Zech. ix.  
*wherein is no water,* and to release us from 11.  
that Slavery, which as to any thing in our power or purchase must have eternally continued. But what comfort doth it minister to Sinners, that the Gospel proclaims a

SERM. way to be made righteous on its terms, a

I. way to be made obedient to those terms; and a certainty, that many of us apostates, forlorn wretches, shall infallibly be *made righteous* in that way? Nor doth it a little contribute to our joy, that it is by Christ's Obedience all this is effected: This gives the strongest security, and must infer the benefits to be exceeding glorious, when the Price is so invaluable, which was paid by him who is Wisdom itself. Yea, we, since Christ's resurrection, have the advantage above the Old-Testament Saints, that we know more of the Obedience and the Person rendring it, than they did; yea, and that it is finished: Even all is actually done by him, which the offended Law-giver exacted, as satisfactory for the injury done to governing Justice by Sin, or which is meritorious of our blessedness, and of our right to all saving benefits. Well might the Angel be the herald of such News, and say, *Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day a Saviour, which is Christ the Lord.*

Luk. ii.  
10, 11.

SHOULD I insist on every part of the *Doctrine*, the Discourses would exceed the number I intend. I shall therefore confine myself to what will naturally fall under these two Enquiries.

I. WHAT is the *Obedience of Christ*, by which many shall be made righteous?

II. WHAT

## Of Christ's Obedience.

7

II. WHAT is it to be *made righteous* by the Obedience of Christ? SERM.  
I.

I Qu. *What is the Obedience of Christ, by which many shall be made righteous?*

*Ans.* By this *Obedience* we are to understand, All that Christ did or suffered in obedience to the Will of God for the salvation of Sinners, either in a way of Satisfaction, or of Merit. It's sum'd up in the solemn Prayer he made to the Father, *I Joh. xvii. have glorified thee on earth; I have finished<sup>4</sup> the work thou gavest me to do.* The words indeed have the same anticipation, as is in the Lord's Supper; *This is my Body which is broken for you*, tho' he was not actually crucified. So here, *I have finished the work*, that is, I am just upon it; and all was performed in a way of obediencial subjection; as if he had said, *It's what thou gavest me to do*, for the display of thy Glory obscur'd by Sin, and for maintaining that Glory in all the blessings thy goodness inclined to bestow on Sinners. The Word in my Text expressing *Obedience* is *υπακουσιν*, and exactly answers to those words of Christ, *He hath opened mine Ear, and I was not rebellious, neither turned away back: I gave<sup>6</sup> my Back to the smiters, &c.*

I SHALL reduce to a few Propositions, what I think explicative of this point.


SERM.

I. I *Prop.* GOD is essentially just: *He hath no pleasure in wickedness.* From the essential *Justice* of God it is, that there are Laws of Nature, as well as Positive Laws. Here the first necessity of satisfaction for Sin, or the certain punishment of Sinners, have their rise; though it is ratified by the Veracity of God, when threatnings are promulgated by him. God admits no violation hereof in any of his Ordinations, but accommodates them thereto; and provides for the Glory thereof, in all the revelations of his Will, and dispensations of his Providence.

Psal. v.  
4, 5.  
Nah. i.  
2, 3.

II *Prop.* GOD was pleased eminently to reveal the Glory of his governing *Justice*, in the Covenant of Works with innocent man. It is true, his *Holiness* appeared in the precept, as a rule of manners; and it was of his *Goodness*, that God would expressly covenant with man by promising any reward for Obedience, and increase his defence against Sin, by pronouncing the threatning.

HE might have left man to that mere Light which Nature afforded, and proceeded only according to that absolute Dominion which he had over man, as his Creator and Owner. But it pleased God to take on him the relation of a Governor, to which he had a right from his Dominion. As a Governor, he enacts the Law of Works, and displays his Justice in constituting

tuting the rule, whereby he would reward SERM.  
 and punish. Justice held the balance in I.  
 adjusting the threatenng and reward, or this  
 Constitution were not a Law of Works,   
 but a Law of Grace; yea, obedient man  
 had not been rewarded for his Obedience,  
 but for somewhat else; which is contrary  
 to that of the Apostle, *Moses describeth the* Rom. x 5.  
*righteousness which is of the Law, that the*  
*man that doth those things, shall live by them;*  
 where he infers, that a man's Obedience  
 had been his right to Life; to which add  
 what he elsewhere says, *Now to him that* Rom. iv. 4.  
*worketh, is the reward not reckoned of Grace,*  
*but of Debt.* The reward would not only  
 have been sure from the Truth of God,  
 (which Gospel-blessings are;) but due from  
 the Covenant, as formally legal: It was to  
 be a reward strictly *legal*; as being propor-  
 tioned and connected by governing Justice;  
 which adjudged, the Duty to be done would  
 honour Justice, and answer the ends of go-  
 vernment, to the proportion of the reward,  
 which was promised for that duty. Were  
 it not thus, governing Justice had no con-  
 cern in the Law of Works, as to the *pre-*  
*miant* part of the Sanction, but must be con-  
 fined to the *punitive* part alone. It must  
 adjust the threaten'd evil in case of Sin, but  
 not the reward in case of Obedience. Had  
 Justice been so unconcerned in the rewards,  
 Divine goodness might, even in that Law of  
 Works, have promised the reward, without  
 requiring

SERM. requiring any duty as the Condition; and

I. consequently, there were no absolute necessity of Christ's meriting glory for us; his mere atonement for Sin being as much as would answer governing Justice, which did not adjust the reward, but the threatening against Sin only; whereas the reward was inserted and proportioned of mere free goodness. This would also weaken the main argument for the necessity of the imputation of Christ's active Obedience, for our title to Glory: For if governing Justice made not man's Obedience a meriting condition of Glory; but that the reward was of mere Grace in that constitution; it is no Violation of Justice, that we have Glory as pardoned Sinners, though Obedience be not imputed to us.

LET us then entertain thoughts of the Law, becoming that account: *The Law is* Rom. vii. *holy, just, and good; holy in its precepts* 12. *and prohibitions, just in its sanction, and good in its use and tendency.*

III Prop. MAN by Sin injur'd the relative or reputative glory of governing Justice, and cast contempt on God's Government, and thereby became subject to the Curse, forfeited all right to the Reward, yea, became utterly incapable of recovering that right by the Covenant of Works. For *Judgment* Rom. v. *came upon all men to condemnation; and,* 18. *All have sinned, and come short of the glory* iii. 23. *of*



## Of Christ's Obedience.

II

of God: Yea, Death passed upon all men, for SERM.  
that all have sinned. Rom. v. 12. I.

IV *Prop.* THAT the Glory of governing Justice might not suffer by the saving of Sinners, there must be a Satisfaction for the offence they committed, and a meritorious Price for the good to be dispensed to them. God's Government must not be arraigned before Angels or Men, as weak: Nor would the Justice of God seem an approver of rebellion, by admitting Sin to pass unpunished; nor admit such an occasion of disobedience to his Government. By *Satisfaction*, I mean, that which fully vindicates the reputative glory of Justice so injured by Sin, and secures the ends of Government. By *Merit*, I intend, that which governing Justice adjudged proportionable to the benefit to be conferred on the Sinners.

V *Prop.* SINNERS being utterly incapable for this, God, our Lawgiver, did ordain and admit Christ, with his consent, to be the Redeemer and Saviour of lost Sinners, by making Satisfaction for Sin, and Meriting the forfeited Blessings, and much greater for them. Hence it is said, he was *appointed*.<sup>Heb. iii. 2.</sup> This was an act of the Lawgiver, as above the Law; but it was not, by the Law of Works: Yea, God dispensed with the Law of Works, in admitting Christ's Sufferings and Obedience to be satisfactory and

SERM. and meritorious for offenders. That Law

I. knew no *vicarious* obedience or punishment: *The Soul that sins, must die*, and not another for it, was the language of the Law. Divine Grace and Sovereignty here exert themselves, to answer the ends of the Law, by substituting a Saviour of lost Souls.

VI Prop. IT was in the Covenant of Redemption, wherein it was adjusted and agreed, what should be thus Satisfactory and Meritorious, and so effectual to save Sinners. See *Isa.* liii. 10, 11, 12. *Psa.* xl. 6, 7, 8. *Zech.* vi. 13. *Job.* xvii. 4. The Parties in this Covenant, are the Father and Spirit on the one part; and the Son on the other. Whatever Christ suffered in time, and all the Obedience he yielded, were terms proposed to him, and accepted by him. In that *Volume* were recorded, what his Work and Rewards were to be; and of the latter, the Salvation of his members is a part. What he herein submitted to, he became obliged as an act of faithfulness to perform. Whatever was herein promised him, he had a right to receive, and did accordingly claim. By this compact, he agreed to be a Subject and Servant; and hence the Law of Mediation did commence as binding. By this compact his Obedience and Sufferings became a Satisfaction, that otherwise had been ineffectual.

Satis-

Satisfaction imports a refuseableness, antecedently to an agreement: And hence we may perceive, that though what Christ paid was a full equivalent, yet it was not in all things the same in kind, as man was obliged to. True, Justice took care, that all was inserted into this Covenant, as Christ's Work, which was necessary to the reparation of its Glory: And hence the great Essentials of the Law of Works were inserted, as Articles to be performed by Christ, *viz.* sinless *Obedience* as a man, which is the sum of the Precept, and *Death* the substance of the Threatning; and these to be done and suffered in the Human Nature. Nevertheless some things in the Threatnings were incompetent to him; as spiritual Death, the hatred of God, &c. And many Precepts were not agreeable to his circumstances, all which were omitted: Nay, many things, which the Law of Works never enjoin'd on men, were necessary to be done by the Redeemer, and therefore were superadded. From this Covenant ariseth the immediate obligation of Christ to all his Obedience, as well as the rule and measure of it; and from this his Title to all the Reward, much of which the *premiant* Sanction of the Law of Works never contained, and could never give a right to.

No doubt, that in this Covenant were adjusted the terms of the application of Redemption to men, which the Gospel-Covenant

SERM.

I.



SERM. nant doth enjoin; which, I suppose, the


I. *Assembly* mean, when they join the Covenant of Redemption, and the Gospel-Covenant together; and say, "it was made  
*Larg. Cat.* Qu. 21. "with Christ, as the second *Adam*:" But

they cannot intend, that Christ obliged himself to perform personally all the Terms of the application of his purchased benefits to us, as he did the Terms of the impetration of those benefits. He bound not himself to repent and believe for us, tho' he did to die for us; yea, and as Surety of the Gospel-Covenant he engaged, that the Elect should repent, believe, and persevere: But yet the benefits should be applied to men upon their personal believing; and they are required by the Gospel so to believe, and become themselves federating Parties in the Gospel-Covenant. This runs throughout the *Assembly's Confession* and *Catechisms*.

*Catech.* Qu. 32. As when they say, in the *larger Catechism*, "Faith is required by the Cove-

nant, as a Condition to interest us in  
 Qu. 153. "Christ:" And again, "That we may  
 "escape the wrath and curse of God, due  
 "to us by reason of the transgression of  
 "the Law, God requireth of us Repent-  
 "ance towards God, and Faith towards  
 "our Lord Jesus, and the diligent use of  
 "the outward means, whereby Christ  
 "communicates to us the benefits of his  
 "Mediation." You have the same in the  
*lesser Catechism*: And they oft tell us, of

Promises

Promises made to Graces, &c. by which, SERM.  
and much more, it is plain, that *Condi-* I.  
*tions* are required of men. 

VII *Prop.* SATISFACTION being to be made for innumerable Sins committed, and not only forfeited Blessings, but even greater, being to be merited, and that for many; the Obedience of Christ must exceed what the Law of Works enjoined on mankind, as the condition of its reward.

WHAT was necessary from every single man for himself, could not by legal Justice be sufficient from one man for all others that omitted it: Now the Law required obedience to its precepts from every single man. That could not merit the reward for Sinners, which was but necessary to an Innocent man's title to the reward: But what the Law required was necessary to Innocent man's obtaining the reward, though he had not sinned before. That which was by governing Justice adjudged but proportionable to a less reward, could not merit a greater reward: But whatever the Law of Works required, was but proportioned to its lesser rewards. *Lesser* I call them; for though I allow them to be an eternal Felicity in another world, yet these were not Union with Christ, nor such a degree of Conformity to his Glory, &c. much less did they include the rewards promised

SERM. mised to Christ for his Obedience, as a

I. *Name above every Name, all Judgment and Authority*, with many more, all which are the reward of Christ's Obedience. As to Expiation of Sin by punishment for Reconciliation with the offended God, the Law enjoins no such Duty, nor hinted such a thing. Its Threatning was eternal Death, as eternal: Eternity was an ingredient into the misery of every Sinner, and can be removed by nothing but the Lawgiver's dispensing therewith, upon Considerations equally vindicating the glory of Justice, as this Eternity of Sinners torments would do: And it must be equivalent, not only to the eternal woe of one Offender, but at least of all those Sinners who escape it.

CONSIDER these and the like things, and see, if the Law of Works (which all men were perfectly to obey,) did enjoin all that Obedience, which Christ was to yield as the condition of his reward, of which man's Salvation is but part; especially when it is a reward adjusted by strict governing Justice, abating nothing of the meriting Price thereof. I mention these things, to let you see the danger of confining Christ's Obedience, to the *idem* of what the Law enjoined on man, or promised to him. Alas, we should be infinite Losers thereby; we could at best expect no more Happiness, than what the Law of Works promised. Nay, I think, a Redemption of Sinners in

in a way of Justice, would be more excep- SERM.  
tionable than some Persons think, who dare I.  
much, because they see too little. A Sure-  
tiship of Christ, confined to what the Co-  
venant of Works includes, would be an  
uncomfortable Doctrine.

BUT the Obedience of Christ was not only super-equivalent to all that man was to do by the Law, but equal to all the reward promised in the Covenant of Redemption. The Dignity of his Person, the things he did and suffered, and the Intensity of his Obedience; his Unobligedness to do or suffer these, but on the account of glorifying God by satisfying for Sin, and opening a way for exerting Grace to Sinners; with many more, concur to aggrandize his Obedience: Of this more elsewhere.

AND if it be *objected*, Will not the Dignity of his Person let in all happiness to us by a Suretiship, in the mere Covenant of Works?

I ANSWER, No: But yet I ask, Where doth the Law of Works require this Dignity in the person obeying? Or, How can it put such a value on what it requir'd not, and how can it impute that Dignity to us which it never exacted? And if it could, Where are many of those fore-mentioned rewards promised in its Sanction? And if they be not so included, How can that Covenant convey a right to them?

God

SERM. God hath better contrived for his own

I. Glory, and for our Good, for which we should for ever praise and adore him. He hath taken the essentials of the Law into the Covenant of Redemption, and added these to other superadded articles; promising Christ *a seed*, and their utmost felicity, as also rewards to himself in the human nature, if he performed these articles. These Christ undertook, and performed to a tittle. And what Christ hereby acquired, he is dispensing in a Gospel-way of Grace, and yet of Government: And blessed be his name, he is *our Surety*, that we shall not violate the Terms of the Gospel-Covenant; and *a Witness for God*, that we shall obtain the good promised in the said Covenant.

VIII Prop. OUR Redeemer did fully vindicate the glory of governing Justice from the injury offered by Sin, and caused his Government by his Obedience to appear venerable, notwithstanding all the forgiveness and blessings which Grace should bestow in Christ's right upon any Sinners.

FORGIVENESS is a mercy, which the Devil foresaw not; and besides, according to God's methods with himself, he could hardly suspect it possible, because he knew God would not reflect on his own Justice or Purity, nor prostitute his glory as a Governor, nor hazard the ends of Govern-  
ment,



ment, by pardoning Delinquents: He therefore tempted man with confidence of his final Ruin, if persuaded to transgress. A Satisfaction by an equivalent, he understood not: But infinite Wisdom triumphed over Satan's wiles, and spoiled his glorying over his captive prey. God finds a way of Forgiveness, without tempting any to offend the more; and appears exactly just, whilst yet he shews as much pardoning Mercy as the offenders needed; yea, makes Sin appear more awful, and his Government more sacred, by the Satisfaction on which he pardoned, than in the Punishment of all that had transgressed. Hence he is said, *to declare at this time his Righteousness, that he might be just, and the justifier of him which believeth in Jesus.* The Apostle had before affirmed, That the pardon of Sins committed *before Christ's coming* was on the account of *Christ's Propitiation*, as well as of those since: And upon this he adds, That in the Propitiation whereby any Sins were remitted, God appeared *righteous* whilst he pardoned; though he justifies the Believer, yet he appears gloriously *just* in that Propitiation whereupon he justifies.

Rom. iii;  
26.

IX *Prop.* THE Lord Jesus thus glorified God as he satisfied and merited, by perfectly obeying the Will of God, and by the whole of his Humiliation, especially in offering up himself an atoning

SERM. Sacrifice by death upon the Cross. His

I. *active* and *passive* Obedience concurred in  
 ~~~~~ the whole of Redemption.


I. HE perfectly obeyed the Will of God. Whatever was adjusted as his Duty, he performed: He made the authority of the Lawgiver manifest, and exemplified the perfect purity of the Law. He was habitually *holy*, without defect and blemish; and actively obedient, to the extent and spirituality of the Precept. *He was holy, harmless, undefiled, separate from Sinners*: He fulfilled *all Righteousness*; not refusing Obedience to the Institution ministred by *John the Baptist*. He fulfilled the moral Law; yea, he observed the ceremonial Law, and filled up every Relation wherein he stood. He not only did, what we are to do; but whatever act of Obedience was consistent with his circumstances: He pleaded no exemption because of his Dignity; nor waved any thing as too mean or difficult. An accurate observance of the Divine Will ran, as a constant Line, through his whole Life, according to the various opportunities presented to him: And every act of his Obedience was filled with that love, zeal, and alacrity, as might prescribe instruction to the highest Angels; and convince them, how just, meet, good, and excellent a thing the profoundest Obedience is, when *God in flesh* was thus observant. Thus he *made the Law honourable*, and thereby the Lawgiver.

Heb. vii.  
26.

Mat. iii.  
25.

Isa. xlii.  
21.

2. HE

2. HE was humbled, and suffered the SERM. utmost punishment, which Justice required, I. and God proposed, for the expiation of Sin.  He was Incarnate, and therein *emptied* Phil. ii. 7. *himself*. He was *a man of sorrows*, as if Isa. liii. 3. they made up his constitution; and was *acquainted with grief*, even with the inwards of it, as his familiar. He *endured reproach*, so as to cry out, *it hath broken* Psal. lxxix. *my Heart*. So low was he brought, as to 20. express his state by those words, *I am a* Psa. xxii. 6 *worm, and no man*. He was beholden to others for *necessaries*; which he seems to Luke viii. have felt, in the commonness of that pas- 3. sage with him, *It is more blessed to give,* Acts xx: *than to receive*. He received comfort by 35. *the ministry of Angels*. How oft was he Mat. iv. 11 blasphemed, and mock'd by men, griev'd by Luke xxii. his followers, and deserted by his friends? 43. His Blood was often shed; when circumcised, when scourged and crowned with thorns, when fasten'd to the Cross with nails, and at last when pierced with the spear and his *heart-blood* let out. And, John xix: Oh! the direful *Agony*, which so amazed 34. him, forced clots of Blood, and rendered him *sorrowful even unto death*. God hid his face from him; and a *death*, in the manner of it *accursed*, as well as *shameful*, he tasted and endured. He lay in the Grave for a time, after he had thus waded thro' a Sea of blood, shame, and terror. Alas! Who can tell what he underwent, whose

SERM. Resentments of all must give them a weight

I. beyond our conjecture? One so glorious, to be thus debased! one so near to God, to be thus deserted! &c.

How astonishing a sight was it, to see Christ hang upon a Cross? The purposes designed by it, must be answerable to the wonder: And so we shall acknowledge, when we understand the justice and purity of God, the evil of Sin, the harmony of the Divine Government, the value of Pardon and eternal Life, the honour of the Mediator, and the influence of his Obedience on myriads of Angels.

AT present, we see the Pardon of Sin made consistent with Justice. Our Lord endured the Punishment of Sin, that God might be glorious, whilst the believing Sinner escapes. By this, God declared *the Righteousness* of his Government, whilst he glorified his Grace in saving transgressors. Christ's being *obedient even unto Death*, honour'd the Law above all that men could perform in their condition; yea, sets it above contempt, when the Penitent is forgiven his greatest enormities: So that God as our Governor, receives such Glory by Christ's Subjection, as that it suffers nothing by the impunity and happiness of all who are saved. Yea, a dying Christ is more fit to awe every one against Rebellion, and to dispose to the exactest Obedience, than any other consideration.

FOR

*Of Christ's Sufferings.*

23

FOR the further clearing of this Point, SERM.  
I shall propose three Enquiries. I.


I ENQ. *Were Christ's Sufferings a part of the Obedience of Christ, whereby we are made righteous?*

*Ans.* THE Sufferings of Christ were a part of the Obedience of Christ, whereby we are made righteous. No Precept could try his Obedience more, than that he should make his Soul an Offering for Sin. Herein he out-did the Loyalty of all Beings. For the proof of this point, I shall give you some further Evidence, that Christ's Sufferings were a part of his Obedience.

I. WHATEVER was endured by Christ was enjoined him in a way of Authority, upon supposition he would be Redeemer. He agreed to be a Subject and *Servant*: And he *learned what Obedience was*, even by what he *endured*; and still acknowledged an Authority over him as Mediator. *This Commandment*, says he, *I have received of my Father*: And, *Not as I will, but as thou wilt*, were his words, when the human nature hinted so much reluctance, as expressed the Cup to be truly bitter.

2. CHRIST'S Sufferings were endured by him in a way of Obedience: He *obeyed*, in whatever he endured. *The Lord God hath opened mine Ear, and I was not rebellious; I gave my Back to the Smilers, &c.*

SERM. And when the hour of his Sufferings was

I. come, he shews the most obediential regard, and says, *Thy will be done*: So that  *Phil. ii. 8.* he was *obedient unto Death*. The Law of Mediation enjoined it, and his Will exerted its true consent, even *giving up the ghost*.

3. THE efficacy of Christ's Sufferings much depended on their being acts of Obedience. For had they been against his Will, or had he repented after he had first agreed, men had failed of Salvation. *Wherefore when he cometh into the world, he saith,* *Heb. x. 9,* *Lo, I come to do thy Will, O God: By the* *10.* *which Will we are sanctified, through the offering of the body of Jesus Christ once for all.* The Will of God appointing and accepting this atonement, and the Will of Christ obeying and freely performing what was appointed, are what we are saved by. The obedient heart of Christ in all, gives a power thereto. Hence there's a Stress laid on his *voluntariness* in his Work; and we are told, *He gave himself*; and *offered up himself*. He testified this, in being the *Priest* that offered himself, as well as the *Sacrifice* that was offered. *Gal. i. 4.* *Heb. vii.* *27.*

THESE being such amazing instances of Obedience, tended much to glorify God's Government. How sacred is that authority, and how binding are its mandates, when the Son of God in Flesh will observe them, even when they require such Sufferings to be endured and submitted to?

These

These are harder precepts, than Angels or SERM. Men were ever called to obey ; and there-fore how chearful should they be in ob-



servi-  
ng such Commands, as be less hum-  
bling and difficult ; especially when the  
authority of God's precepts are founded in  
his absolute Dominion over them ? But  
Christ could be under no Law, till by his  
own consent he was willing to be a Sub-  
ject. I infer then, that if Christ's *Suffer-*  
*ings were a part of his Obedience*, then we  
are *made righteous* thereby ; or we are *made*  
*righteous* by only some part of his Obe-  
dience ; which I suppose you'll not affirm.  
Again,

4. CHRIST'S Sufferings are a part of  
his *meriting Righteousness*: And this will  
both prove, that they are *part of Christ's*  
*Obedience*, and that we are *made righteous*  
thereby ; unless any should surmise, we  
are *made righteous* by somewhat of Christ's,  
besides *his Obedience* ; or, that his *meriting*  
*Righteousness* doth not conduce to make us  
righteous. Now that Christ's Sufferings  
are a part of his Righteousness, might be  
demonstrated many ways ; as, (1.) They  
were part of the *condition*, whereupon

Isa. liii.  
11, 12.

1 Joh. ii.

1, 2.

Christ had a *right* to men's Pardon and  
Salvation. (2.) Christ pleads and *inter-*  
*ceeds* in the virtue of his Sufferings. (3.)  
We are expressly said to be *justified by his*

Rom. v. 9.

*Blood*. (4.) They are *meritorious* of what

SERM. blessings we receive. But these things will  
 I. be insisted on in the third Enquiry.

2 Enq. *Was Christ's Incarnation a part of his Humiliation?*

*Ans.* CHRIST's Incarnation was a part of his Humiliation. To argue this point with evidence, I must mind you, that the subject of this proposition must be taken as it naturally lieth. I would think it of no use to you, and in itself a vain question to ask, Had Christ assumed our nature in another State than it is since the Fall, or had Christ become incarnate in another manner, than by being conceived in the womb of the Virgin; whether then his Incarnation had been a part of his Humiliation? Though I know, some *Popish Schoolmen* ungroundedly affirm, that Christ would have taken our nature into union with him, if *Adam* had not fallen, (and so there would not have been that place for his Humiliation,) yet I think it not hard to prove, that for the Eternal Word to become Incarnate in any manner, would have been a great Humiliation; and there must have been somewhat that would have rendered it so, or he would not have assumed our nature. But we have nothing to do with such Chimeras. Christ was Incarnate; he hath assumed our nature; and the Word of God tells us, in what manner he

he



he assumed it, and to what ends, and in what State. Therefore we must in our Question speak of Christ's Incarnation as it was, and not as it was not; and which ever way it be decided, every one must confine his conceptions according as the Subject in the Question is stated, unless they will deceive others and themselves. SERM. I.

I SHALL offer these Reasons to prove, that Christ's *Incarnation* was a part of his *Humiliation*.

I R. THE Word of God in express terms affirms this, *Phil. ii. 7. But made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men.* Let us for the better apprehending the force of this Text, consider, [1.] The Context. [2.] The words in the Verse. [3.] The Objection that may be offered to enervate it, from *ver. 8.* For if the Context tend to prove, that Christ's Incarnation was a part of his Humiliation, and the Text in plain words affirm it, and there be nothing in the whole against it, the Proof must be express; only let me give you the 7th *verse* as it is in the Original, which by our translation is darkened. *Christ emptied himself, taking on him the form of a Servant, being made in the likeness of men.*

[1.] LET us consider the *Context.* The Apostle had commanded self-denial, charity, and humility; *ver. 3, 4.* This charge he inforceth

SERM. inforceth by Christ's example, *ver. 5.* *Let*

I. *this mind be in you, which was in Christ Jesus:* And that he might give this instance the greater advantage, (1.) He shews the glorious dignity of Christ as God, *ver. 6.* *Who being in the form of God, thought it not robbery to be equal with God.* He was equally glorious; he that assumed our nature, and suffered in it, was as excellent, and the beams of his Glory as illustrious, as God himself; being of one essence and nature with God, and having no other nature besides his Divine. And (2.) He then proceeds to tell them, how this glorious One *humbled* and *debased* himself, *ver. 7.* of which presently; and therefore lets them see, how meet it was, that they should not grudge at *denying themselves*, or being most lowly and *humble*, when Christ, so infinitely more glorious, was content to become so low and mean, as to *take our Nature*, and suffer in it. You see the Context requires, that whatever is affirmed in this *seventh verse* must refer to *Christ's Debasingment*, or it cannot answer the plain scope of the Apostle's reasoning; which is, to persuade men to be *self-denying*, from this example of Christ's *humbling himself*.

[2.] THE words of the *seventh verse* are next to be considered, *He made himself of no reputation*, *εαυτον εκενωσεν*. This is the first Expression; and if you regard the derivation of the word, it amounts to this: He

rendered himself such, as if his perfections and glory were vain or useless. The word is consonantly translated, 1 Cor. ix. 15. *Make [my glorying] void.* It's rendered by *Tertullian, Se exhaustit, &c.* And *Beza* thus explains it, *Quasi ex omni seipsum ad nihil redegit*: Of all, he made himself nothing. *Zanchius* raiseth it higher, *Se evacuavit omni gloria, & æqualitate cum patre*: He emptied himself of all glory, and equality with the Father. Indeed who can comprehend the utmost of this *Exinanition*? Now these words must refer to his *Incarnation*, as what let in, and made him capable of, all the subsequent Sufferings. The next words are, *And took upon him the form of a servant*; or, *taking on him the form of a servant*; λαβων. Wherein was this? I answer, In taking our nature. For by assuming this nature, he became *God's Servant*, and subject to his authority, as if not his own master; tho' a Servant to man he never was. He that was *in the form of God*, that is truly so, was *in the form of a Servant*, that is truly so. This is the sense which the next words confirm; *And was made (or being made) in the likeness of men.* Not likeness, in opposition to the reality of the human nature; but a conformity in nature, and the natural operations thereof: He assumed *our very human nature.* I hope then, the plain order and import of the words appear to be this: The Lord  
Jesus


SERM.

I.

SERM. *Jesus* did greatly empty and humble him-

I. *self in taking our nature*, by the very assumption of which nature he was a *Servant*. And lest you should think, that by being a *Servant* is meant, some servile debasement after he assumed this nature, and not his mere Incarnation, the Apostle explains it yet more: *Being made in the likeness of men*, is added after *the form of a Servant*. Nay, lest any one should deny his Incarnation to be part of his Humiliation, by inverting the order of the words; he proceeds, *ver. 8. And being found in fashion (or in habit) as a man, he humbled himself*: As if he had said, Being thus emptied and debased in taking our nature, and being to observe in a State common with other mere men, he went on to undergo those sensible Sufferings, which his human nature rendered him capable of enduring. Which leads me,

[3.] To the *Objection* from *ver. 8. Being found in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the cross*. From whence may be objected, That his Humiliation is confined to his *dying* in the human nature, after he had assumed it. To which I answer, That Christ's *dying* was indeed a *great part* of his Humiliation, but that doth not argue that it was *all* his Humiliation. Christ's death, and lying in the grave, finished his Humiliation; but it doth not follow, that

was the *beginning* of it. His Incarnation SERM. did begin it, tho' he proceeded to consummate it by *obeying unto death*. And I  I *εκενωσε*, or *emptying himself*, which is ascribed to his Incarnation, doth as truly express an Humiliation, as *εταπενωσεν*, which we render *humbled*: Yea, the former denotes a far greater Humiliation, as to the significancy of the word. To conclude this; I cannot conceive, how the Apostle could more expressly assert, that Christ's *Incarnation* was a *part* of his Humiliation: Nay, he seems to lay a very great stress upon it; and variously expresseth Christ's assuming our nature, as that wherein the wonder consisted most. Oh that he, who had a glory shining equally with the Father, should so submit to the with-holding of it, as to be made a man! Let me mind you, that the *Socinians* will thank any man, that denies the sense I give of this Text.

2 R. CHRIST did in his very Incarnation, in obedience to God's command, voluntarily submit to the concealing and suspending of his manifestative Glory, that he might be capable to suffer the utmost Punishments he had engaged to endure.

THIS argument will appear in greater strength, if we consider it in its several parts; [1.] By shewing what a concealing and suspending of Christ's manifestative Glory there was in his very Incarnation. [2.] That his submitting and enduring this, in

SERM. in obedience to God, and for the ends he

I. thus assumed our nature, was truly a degree of Humiliation. After which, [3.] I shall answer an Objection that may be offered against the Son of God being capable of being humbled.

[1.] THERE was a great suspending and concealing of Christ's manifestative Glory in his Incarnation. Our nature was taken as an obscuring veil, and in the manner of assuming it, that veil was exceeding thick; which will appear in these things.

(1.) CHRIST was conceived in a woman's womb, and there was he confined the usual time: He was born, and spent part of his time in the unactive state of infancy and childhood: He was capable of *growing in knowledge*. This points to the manner of his Incarnation: And is there no concealment of his Glory herein, no laying it aside? Oh, for *God-Man* to be at any time unactive as an *Embryo*, or child in the womb! for him to be *born of a woman*, for him to pass through the incapacities of infancy, and the like necessary consequences of the manner of his Incarnation! Sure here's a Suspension of Glory. *Eve* was formed in a way more glorious: Whereas Gal. iv. 4. the Apostle notes it of Christ, that *he was made of a woman, made under the law*.

(2.) CHRIST in his very Incarnation assumed the human nature when in a low state, yea after the Fall, and subject to many

many effects of that Fall. It was not a glo- SERM.  
 rious body, a spiritual body, a body cloth- I.  
 ed with immortality ; but a body subject to ~~~~~  
 hunger, thirst, weariness, yea death itself.

The Apostle leaves a remark on this: *Tho'* 2 Cor. v.  
*we have known Christ after the flesh, yet* 16.  
*now henceforth know we him so no more.*

Further, what a veil was it, that he as-  
 sumed our nature after man had sinned, af-  
 ter he was condemned, and part of the Sen-  
 tence executed ? Yea, there was need of  
 an extraordinary way of Generation, to  
 prevent the propagation of guilt, and defile-  
 ment to him. Our Lord was subject to  
 grief, fear, trouble, temptations from with-  
 out, &c. and to the same *infirmities* as we  
 fallen men are, *Sin only excepted.* And Heb. iv;  
 was all this no Humiliation ? His mere 15.

Incarnation was his assuming a body, in the  
 frame and habit whereof these *infirmities*  
 had actual place ; and not a body exemp-  
 ted from these : He was *in the likeness of* Rom. viii,  
*sinful flesh.* 3.

(3.) THE Apostle includes in Christ's In-  
 carnation his Inferiority below Angels:  
*We see Jesus, who was made a little lower* Heb. ii. 9:  
*than the Angels, for the suffering of death,*  
 &c. Though his *Exinanition* in assuming  
 our nature be not all, yet it is a great part  
 of his *Minoration*, as taking a nature below  
 the Angelical ; though he could soon raise  
 it above Angels, when he had assumed it,  
 and finished his work therein ; and hence  
 some

SERM. some render *εραχυν τι*, for a little while. But

I. it is plain, that the human nature in itself  
 is below the Angelical; and therefore in taking *this lower nature*, he was so far humbled, and went so far further from his Glory. And then,

[2.] CHRIST's receding from his Glory, in taking our nature in this state, and after this manner, in obedience to God, and for the ends for which he assumed such a body, was truly a degree of Humiliation. That


Heb. x. 5. Christ should *become man*, was one article submitted to by him: It was a Debt, he

Heb. ii. 16, paid; *ωφειλε*, it behoved him to be made like  
 17. unto his brethren. He was Incarnate, and

that in the very described manner, that he might be capable of enduring those full effects of Sin; that he might taste Death for every man, and might be tempted, and the like. Had not he assumed our flesh, he was not capable of enduring these: Yea, had he not assumed our nature in a humbled state, and submitted to a veil on his Glory, the world would have been dazzled with his brightness above the Sun's, and none have dared to blaspheme or assault him. But our Lord was thus Incarnate; his human nature was in this humbled condition, and not in an exalted state, when he assumed it, and begun not to be humbled afterwards: He laid by his Glory, when he put on our flesh in his conception; and therefore he prays, *Glorify me with the glory*



glory which I had with thee before the world SERM.  
 was. And the Apostle reckons it as a de- I.

degree of his Humiliation, that he was made   
 of a woman, made under the law. Yea, I Gal. iv. 4.  
 think it might be demonstrated, that the  
 Lord's quitting the Display of his Divine  
 Glory in his conception, birth, and the  
 whole time of his life, was the greatest de-  
 gree of his Humiliation. And what can  
 exclude his *Incarnation*, especially in such  
 a manner, from being a part of his *Humi-*  
*liation*, unless this following *Objection*? for  
 it was, in a way of obedience, an obscuring  
 of his Glory, and this to abasing purposes.  
 This leads me therefore,


[3.] To consider the *Objection* that may  
 here be offered, *How could the Divine Na-*  
*ture be humbled?* To which it is enough  
 to answer, That it was the Eternal Word,  
 or the Second Person that was *humbled*, as  
 far as his *Incarnation* obscured his Glory,  
 in the way above described. For, (1.) The  
 Divine Nature essentially considered, could  
 neither be humbled, nor exalted; nothing  
 can add to, or take from it. (2.) Neither  
 could the Divine Nature feel or resent *Suf-*  
*ferings*, in the same manner as the human  
 nature; it was not capable of *Passion*.  
 Yet, (3.) The Eternal Word was capable  
 of laying aside his manifestative Glory, and  
 of subjecting himself to do so, in obedience  
 to the Father, and pursuant to his *Cove-*  
*nant-undertaking*, and to make himself

SERM. capable of drinking the whole of the Cup,

I. by being clothed with such flesh, and that in a manner so obscuring of his Glory. It's more strange, that this should be questioned by such, who ascribe to Christ acts properly mediatorial before his Incarnation.

3 R. CHRIST for his very Incarnation, among other things, received authority as  
 Joh.v. 27. a Reward: For *the Father hath given him authority to execute judgment, because he is the Son of man.* If you say, He was not capable of such a gift but as *the Son of man*, even that argues a degree of Humiliation; that the Person to whom all was due by virtue of his Divine Essence, should assume another nature to be capable of this as a gift. But the words express his being *the Son of man* to have a causality, *ὅτι υἱὸς ἀνθρώπου ἐστίν.* Authority is a reward for his Incarnation, among other things: And if this be rewarded, it must come within the compass of his Humiliation; for all Christ's meritorious acts come under the consideration of his *being humbled*, and the Acts of his exalted State are not properly meritorious.

I MIGHT add other *Reasons*; as, from the dependent state to which Christ became subject, by assuming our nature; and from the way how the Glory of Christ's Person added to the value of the Sufferings of the human nature, &c. But I think what is already offered is sufficient.


YET if it be *objected*, That if Christ's SERM.  
*Incarnation was a part of his Humiliation,* I.  
*then he is in a state of Humiliation in Hea-*   
*ven.* I answer,

(1.) THAT Christ's continuing in the Nature he assumed when he hath exalted it, may not be a part of his Humiliation, and yet his assuming that nature was a part of his Humiliation. The act of assumption is one thing, and remaining united is another: The nature in a humble state, as it was when he was Incarnate, is one thing; and that nature in a perfected glorious state, as it is now in Heaven, is another. Christ doth not in Heaven assume our nature *de novo*; but remains united to that nature which he assumed in the womb: And the state of this nature is now *glorious*, whereas he took our flesh when it was *inglorious*. A Prince may humble himself in marrying an ignoble, deformed, sickly Beggar; and yet it will not follow, he humbleth himself still, because he lives with her as a Wife, especially if he hath ennobled, beautified, healed, and enriched her.

(2.) Saying, that Christ's human nature is *exalted* in Heaven, is an acknowledgment that Christ was *humbled* in taking our nature in the manner and condition he assumed it in. Would Christ's body be in an exalted State, if it were in the form it had in its first conception? Yet so it was, in the moment of his Incarnation. Were it

SEEW. exalted, if still to be born? Yet so it was,  
 I. when Christ assumed it. Would he be in  
 an exalted state, if still an Infant or Child?  
 Yet this was necessary from the manner of  
 Christ's Incarnation. Would this nature  
 be exalted, if still subject to weariness, pain,  
 grief, hunger, shame, temptation, and  
 death? Yet such was the frame and habit  
 of it, when he assumed it. This vast dif-  
 ference in the state of Christ's body in Hea-  
 ven, and when he became Incarnate, may  
 convince us, that Christ *humbled himself* in  
 assuming it; unless you will suppose, it  
 was *first a glorious body*, that is, when he  
 took it; and after he assumed it, it was  
 deprived of that Glory and humbled, and  
 then again exalted: But such conceits I  
 pass by.

(3.) I MIGHT add, Though the exalt-  
 ed body of Christ be now a more fitted  
*medium*, whereby the Divine Glory is ex-  
 erted and manifest, and also the glorious  
 purposes, attained by the Hypostatical Union  
 continued, do compensate it; nevertheless  
 the *human nature* is in a sense at present  
*some veil* upon the glory of Christ, as the  
 Eternal Word, notwithstanding the exalta-  
 tion of the human nature. See 1 *Cor.* xv.  
 28. But these things are so beyond our  
 comprehension, that an humble Reverence  
 doth best set limits to our thoughts. But  
 what hath been insisted on, without en-  
 larging on this, may suffice to give us juster  
 thoughts

thoughts of ourselves as men ; at least so as SERM.  
 not to surmise, it was no act of Humiliation I.  
 in the Lord of Glory to *become man*, by   
 being conceived and born ; for him to be  
 a *Child*, to assume *Flesh* subject to weariness,  
 pain, sorrow, faintness, temptation,  
 death, &c. for the Creator of the world to  
 assume into a personal union with himself, the  
 lowest sort of intelligent Creatures ; and for  
 the Lord of Glory to become a Subject and  
 Servant.

I SHALL conclude this Point, by giving  
 you the *Westminster Assembly's* judgment in  
 their *lesser Catechism* : “ Q. 27. *Wherein* Assembly's  
 “ *did Christ's Humiliation consist?* *A.* Christ's Catechism.  
 “ Humiliation consisted in his being born,  
 “ and that in a low condition, made under  
 “ the Law, &c.” You see, that they thought  
 Christ's *being born* was a part of his Hu-  
 miliation ; and not only the *miseries* that  
 followed his being born, nor the *low condi-*  
*tion* wherein he was born. And in their  
*larger Catechism*, Q. 46. “ The estate of  
 “ Christ's Humiliation was, that low con-  
 “ dition, wherein he, for our sakes, empty-  
 “ ing himself of his Glory, took upon him  
 “ the form of a Servant, *in his low concep-*  
 “ *tion, and birth*, life, death, and after his  
 “ death till his resurrection.” And Q. 47.  
 “ Christ *humbled himself in his conception*,  
 “ in that being from all eternity the Son of  
 “ God, in the bosom of the Father, he  
 “ was pleased, in the fulness of time, to

SERM. “ *become the Son of Man, made of a wo-*

I. “ *man of low estate, and to be born of her,*  
 “ *with divers circumstances of more than*  
 “ *ordinary abasement.*” You see, his very becoming the Son of Man, and his Conception whereby he was Incarnate, were parts of Christ's Humiliation. But further, it may be enquired,

3 Enq. *Did Christ by his Death and Sufferings merit any thing, and that for us?*

*Ans.* CHRIST by his Death and Sufferings *merited*, yea even saving blessings *for us*. And here, [1.] I shall premise somewhat that may tend to clear this. And then, [2.] I shall prove the thing I affirm.

[1.] LET this be premised, That on the one hand, Christ's death and sufferings may be conceived of, first as satisfactory, and then meritorious; while on the other hand, Christ's active obedience is to be conceived, as first, fit to be meritorious, and then satisfactory. The reason of the former is this; Had not Christ's death and sufferings been for to make satisfaction, God had not admitted them, or delighted therein, as the merit of any benefit; nay, God would have looked at them with dislike, instead of accounting them a meet Price of blessings. The reason for the latter is; That had not  
 Christ's

Christ's active obedience been perfect, and so fit to *merit*, it could not satisfy, or be a recompence for man's disobedience, by vindicating the injured Glory of God's righteous government. Imperfect obedience had tempted creatures to offend, instead of atoning God for the offence. And now,

[2.] I SHALL prove, that Christ's death and sufferings did *merit* greatly, and that for us. Short hints will suffice to confirm a position so plain.

I. THAT for which Christ was rewarded, both as to himself, and as to us, did truly *merit*, and that for us: But Christ was rewarded, both as to himself and us, for his death and sufferings; &c. Now, that Christ was rewarded for his death and sufferings *as to himself*, is past question. For with respect to these the Apostle says, *Wherefore God hath highly exalted him, and given him a name above every name.* Phil. ii. 9. The Covenant of Redemption adjusteth this; Christ claimeth this oft as of Right, and the Father is oft said to perform it as of Justice. And then, that Christ was for his death and sufferings rewarded *as to us*, is as evident. All the saving benefits we receive are part of Christ's Reward, and are dispensed as such: For thus it is declared, *He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities: Therefore will I divide*


SERM. *him a portion with the great, and he shall*

I. *divide the spoil with the strong; because he hath poured out his soul unto death, &c.* I shall presently instance the saving blessings, which we receive for the sufferings of Christ, as the procuring cause thereof.

2. THAT which is the Price of our Redemption, did *merit* for us: But Christ's death and sufferings were the Price of our Redemption; &c. For, as the Apostle says, *Ye are bought with a price: And, Ye were not redeemed with corruptible things, but with the precious blood of Christ, &c.* And of *the Church of God*, it is expressly said, *that he hath purchased it with his own blood.* You cannot doubt, but that by which we are redeemed and bought, did *merit*; the just God was a detainer of us as guilty offenders, until Christ by his death made reparation to his Glory.

3. THAT which is part of the righteousness of Christ for which we are justified, did *merit* for us: But Christ's death and sufferings are *part* (at least) of the righteousness of Christ for which we are justified; &c. For *we are justified by his blood.* It's by this blood, as the procuring cause; this was the Propitiation: Hence *his blood* is said *to cleanse us.* I hope you will not doubt, that that of Christ, for which we are justified, is at least a part of Christ's Righteousness.



4. IF Christ's poverty merited riches for SERM-  
 us, then his sufferings *merited* for us: But I.  
 Christ's poverty merited riches for us; &c.   
*For ye know the grace of our Lord Jesus Christ,* 2 Cor. viii.  
*that though he was rich, yet for your sakes* 9.  
*he became poor, that ye through his poverty*  
*might be rich.* He was Owner of all things,  
 but for a time he quitted as it were his  
 claim, to acquire *treasures* for us, who  
 had forfeited all: He had not a cottage of  
 his own to lay his head in, that he might  
 purchase *mansions* for us.

5. THAT, in virtue whereof Christ  
 intercedes for, and gives out the saving blef-  
 sings we receive, did *merit* for us: But it is  
 in the virtue of his death and sufferings that  
 Christ intercedes for, and gives out the  
 saving blessings we receive; &c. He is *en-*  
*tered,* as we read, *into the holy place,* or Heb. ix.  
*into Heaven itself.* There he *presents the* 12, 24.  
*offering* he had finished on Earth; that is,  
 in the virtue thereof he claims and expects  
 the blessings, promised thereto and merited  
 thereby: The dispensing thereof is com-  
 mitted to him; and each of them is given  
 to us, and received by us, in the express  
 virtue of that offering. I shall enumerate  
 some, and shew that each is assigned to  
 Christ's death and sufferings. Pardon and  
 Sanctification are expressly said to be de-  
 rived from hence: For *we have redemption*  
*through his blood, even the forgiveness of* Eph. i. 7.  
*sins;*

SERM. *sins*; which blood was shed for the remission

I. *of sins: Jesus also, that he might sanctify the people with his own blood, suffered without the gate.* Reconciliation too is owing to the same cause: *You hath he reconciled, in the body of his flesh through death, to present you holy, &c.* Yea, eternal Life, the sum of all promised good, is granted on the same account: *That by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.* And can you now suppose, that we have Remission, Sanctification, Peace, and an eternal Inheritance for Christ's death and sufferings; and that his Intercession for these and other blessings, is in the virtue of his blood; and yet his death merited these?

6. I MIGHT add further, what the Apostle says, that *by one offering he hath perfected for ever them that are sanctified:* Which must not only prove, that Christ's death and sufferings merited for us, but that all saving blessings are under their influence, as the meritorious cause thereof.

IF after all it be objected, That *Christ's Death and Sufferings were but the paying of a Debt*, and therefore merited nothing. I answer,

(I.) WAS not our Obedience a Debt? Yea it was so, more properly than our Sins

or Punishment. *Sins* are metaphorically called *Debts*, but they are not things we owe to God, but are the neglect of that obedience which we owe to God, and so oblige us to punishment. *Punishments* too are called *a Debt*, not as what God owes to us as a Debt, or we to him, but as what we are obnoxious to for disobedience, if God is pleased to inflict them: But yet he is not so obliged to punish us, as to exempt him from a pardoning Right in the way his infinite perfections will adjust. If the Objection then will prove, that Christ's death merited nothing, because it was the payment of a Debt; then it will more follow, that Christ's active obedience merited nothing, for that's as much at least the paying of a Debt, yea more properly. The confusion which this word *Debt* hath induced weak men into, especially as a *pecuniary Debt*, in the doctrine of Satisfaction, I shall afterwards be necessitated to speak to.

(2.) CHRIST's death and sufferings were *acts of Obedience* in Christ, and so they merited. Our undergoing of *punishment* would have been no act of obedience in us, but an involuntary enduring of vengeance: It was not by a divine precept made our Duty, but by the sanction rendered due to us. There was a threatening whence it must be endured, but no commandment that made our *being punished* an obediential act in us.

SERM. Is it an act of our obedience, to die a spi-

I. ritual death, or to be hated and abhorred  
 by the Lord? Yea, Is being *eternally*  
*damned* a Duty performed to God by the  
 tormented? But whatever our Lord Jesus  
 suffered, was obedientially and voluntarily  
 endured: It was God's *commandment* to  
 him, and was in him an act of the highest  
 obedience to God; he *pleased God* therein:

Joh. x. 17. *Therefore, says he, doth the Father love me,*  
*because I lay down my life;* and the Apostle

Phil. ii. 8. *says exprefsly, He was obedient unto death.*

His willing subjection to God's authority  
 and design herein, was that which gave  
 life and energy to his sufferings. Truly  
 Christ's *dying* was the highest act of obe-  
 dience; and what we call *his active obedi-*  
*ence*, yields no instance that equalleth this.  
 It followeth then, that if Christ's obedience  
 could merit, then his death and sufferings  
*merited*, because they were strictly *acts of*  
*obedience*: His very enduring them was obe-  
 dential.

(3.) THOUGH death was *due to us* as Sin-  
 ners, yet death *was not due* to Christ, but  
 as it was to be satisfactory and meritorious.  
 It was thus proposed to him by the Father,  
 and thus consented to by himself. He was  
 to bear it as a punishment for the satisfac-  
 tion of governing Justice, and to merit the  
 Pardon of Sinners; his sufferings were a  
*pardoning price*. He had committed no  
 crime, and therefore deserved no punish-  
 ment,

ment, nor needed any pardon. But he was SERM. willing to bear the punishment of our I. crimes, that thereby he might merit our forgiveness, in a way consistent with the perfections of God, and conducive to the glory of Divine Government. Hence it is said, *The chastisement of our peace was upon him.* Isa. liii. 5. It was upon him as a chastisement for our peace, as its designed end. 'Tis true it was for sin, or it had not been necessary, nor yet a punishment; but yet it was to purchase our salvation, or he had not submitted to it.

(4.) THE immediate efficacy and operation of Christ's sufferings upon us are owing to this, that they are *meritorious*. Christ's death must be *satisfactory* to God, or he would not have accounted it *meritorious* of peace to us, nor granted us benefits on account thereof. Provoked Justice, and the injury done to Divine Government by sin, stood in the Sinner's way, yea stood in the way of all merit for good to us. There must be a *propitiation for sin* to God; and this being made to God, it's accepted as a ransom and price by him; and so it operates on the Sinner in a way of merit, consequential of that satisfaction. We are redeemed by Christ's blood, as a redeeming price; we are saved by it, as meritorious of Salvation: Though it was also offered as an atonement, and supposed to be so, ere  
Life

SERM. Life could be granted to men for the sake  
I. thereof.

~ (5.) IT were a great reflection on the Father, and upon Christ, as well as destructive to Sinners, to suppose, that Christ by his death and sufferings merited nothing for us. *God* is strangely represented, if he will have his innocent Son die for sinners, and yet his death not be allowed meritorious of the release of sinners. We conceive not of *Christ* according to his wisdom, that he would *make his soul an offering for sin*, and not thereby purchase the release of sinners in his way. And as to the concern of *sinners*, What avails it them, that Christ died to honour Justice, if their pardon, adoption, and glory, be not merited thereby? If we should conceive, that Christ died for us, and yet thereby *merited not* that we should not die, but live; it would infer, that Christ's satisfaction did no more than make it consistent with God's glory to save believers, but not certain that God would save those that believe. I say, *believers*, because Christ died to purchase salvation absolutely, for none but them that would believe; though he purchased faith for the Elect, (whereby their happiness is as sure, as if absolutely purchased,) and the serious offers of salvation on the terms of the Gospel for all men that hear the Gospel.

I HOPE,

I HOPE, these considerations will induce you to conclude, that the death and sufferings of Christ are meritorious of saving blessings for us. Though I grant, Christ's *active obedience* was meritorious, yea, and in a very proper sense satisfactory too; yet if it were necessary, (which it is not,) that we must confine the merit of salvation to either his active or passive obedience, I should esteem it abundantly safer to confine it to his *passive obedience*; as *Piscator, Wendelin, Gataker, Pitcairn*, and many of our greatest Divines, have done.

SERM.  
I.  
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I SHALL contract the APPLICATION of what you have heard, and leave the Improvement of such Inferences as these to your minds.

I. How great and awful an Evil is Sin! Besides the defilement which it brings, the debasement of our rational nature by it, and that obnoxiousness to punishment which attends it, we have seen, how contrary it is to the holy Nature of God, and what an injury to the glory of his Government. This is that provocation, which essential Justice required an atonement for, and the Wisdom of God saw necessary to punish in the most awful manner in his very Son. What an offence was that, which when his boundless Grace made him willing to forgive, yet his other Perfections would not admit to pass unpunished,

SERM. nished, that the Government of God might

I. receive no damage by man's impunity? The  
 { agony and death of our Redeemer as convincingly testify the Evil of Sin, as the howlings of the damned, yea in many respects far more. This is that, of which  
 Heb. ix. *without shedding of blood there is no remission*; yea, for which the blood of Christ alone was a fit *propitiation*: The blood of him alone that was God, could wash it out of God's books, and fetch its Stain out of our consciences. Whatever wonder is displayed in the method of Redemption, proclaims the odiousness and disorder of Sin. Let us then humbly bewail our past offences, wonder that we can *make a mock of Sin*, be in distress till our pardon be sealed to us, watch and be afraid of all Sin for the future, and be restless while this worst of Evils hath any room in our hearts, or any advantage to break out in our lives.

2. THE governing Justice of God is strictly exact, and his authority sacred: God is infinite in Mercy, but not to the least detriment of Justice; he bare a good will to the Elect, but will not eclipse his throne in forgiving them. He will be *just*, even *when he pardons*. His Son must *obey in our nature*, if we neglect or fail to obey; his Son must *die in our flesh*, if we offend, and yet obtain remission. Angels irremediably perish for their rebellion, having no God in their nature to atone for them. If sinful Man escape, it's by a satisfaction  
 Rom. iii. 25, 26. made



made by Christ *in their nature*, as their SERM.  
Sponsor : But more of this afterwards. I.

Let us reverence his laws, tremble at his threats, submit to all he prescribes, and *serve him with reverence and godly fear*; *for our God is a consuming fire.*

Heb. ii.  
14, 16.  
Heb. xii.  
28, 29.

3. How amazing is the Love of the Father, in giving his Son for us; and as astonishing is the Love of Christ in giving himself for us! The Indignation of God against Sin, and the Love of God to Sinners, contend in this instance. God takes occasion to display his Love, while he vindicates the honour of his Justice: For *God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* He doth herein not only assure us of his Love, but gives to Angels and Men an instance of the Infiniteness of that Love of his. By this, beyond any other, he proclaims how much he can love. Can you question it, when you consider him so provoked by Sin, when you weigh the dignity and dearness of his Son to him, the humble state he was to enter into, and the astonishing miseries he was to endure in that state; and this for vile Worms, for careless and resolved Enemies! Well might the Apostle say, *Herein is Love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins.* Alas! all the creatures Love to God is not worth the name of Love, in comparison

Rom. v. 2;

1 Joh. iv.

10.

SERM. parison with his Love to us. How should  
 I. this aggravate our unkindness, raise our admiring thoughts, heighten our esteem, unite our hearts to him, render him the object of our supreme delight, and render our obedience to his commands exact and pleasing, yea join'd with the greatest zeal for his glory and serviceableness to his interests! The Father's Love must not be overlook'd, which too many are guilty of, by representing him to their minds as only exacting satisfaction from Christ, not minding that he provided and gave Christ to make that satisfaction.

OUR blessed Redeemer's Love is alike wonderful and unaccountable. He was not ignorant of what attended his undertaking, when he subscribed it; he knew all the abasement of his humble state; he understood all the bitter ingredients of the Cup, how deep every nail in the Cross was to pierce, what impressions Divine Wrath would make, and what an eclipse his own veiled Glory would occasion: But yet his Love was sufficient to take on him all this weight, and carry him thro' the utmost of his undertaking. His kindness was not quenched by floods of sorrow, nor his heart changed when he felt the most: With the bitter Cup in his hand, he embraced them, for whose sake he was to drink it; *when Jesus knew that his hour was come, having loved his own, he loved them*

them to the end. What care took he of SERM.  
 them? What allowance did he make for I.  
 the weakness of their flesh? How kindly  
 doth he assure them of eternal mansions,  
 with that pathetick accent, *If it were not* Joh. xiv. 2.  
*so, I would have told you?* How earnestly  
 did he *pray for them?* How soon doth Joh. xvii.  
 he visit them, without upbraiding them  
 with their sad desertion? &c. Yea, our  
 blessed Jesus retains the same affectionate  
 heart towards us in Heaven, after all he  
 endured on Earth: *He ever lives to make* Heb. vii.  
*intercession for us*; as if that were the very 25.  
 business and end of his living. How pre-  
 cious should Christ be to us? *to us to live,* Phil. i. 21.  
 should be *Christ*; his dominion we should  
 acknowledge, and obey his law, who so  
 dearly *bought his Government.* Let us be Rom. xiv.  
 entirely resigned to him, and with joy en- 9.  
 dure the utmost for his name; for we are  
*redeemed by his blood.* Let us be careful  
 and studious to imitate him; as what ex-  
 presseth our esteem of him, and most an-  
 swers the great ends of his undertaking:  
*Rom. viii. 29. Tit. ii. 14.*

4. THAT *sooner punishment* denounced  
 in the Gospel against such as neglect salva-  
 tion by Christ, is exceeding just. *Of how* Heb. x. 29.  
*much sooner punishment, suppose ye, shall he*  
*be thought worthy, who hath trodden under*  
*foot the Son of God, and hath counted the*  
*blood of the covenant wherewith he was*  
*sanctified, an unholy thing? &c.* It's equal,  
 F 2 that

SERM. that they *die in their Sins*, notwithstanding

I. the remedy, since they refuse it; and that  
 the Wrath of God *abide on them*, who despise his reconciling Love. But that is not all, the *Gospel* proportions its Threatnings to the aggravated Sins of unbelief and impenitency: That we *will not come to Christ* for the Life he purchased by his death, is worse than our first forfeiture of Life. By this, we trample on Christ as odious, and esteem his Blood profane and vile. We spurn at the tenderest Bowels, and contemn the richest Grace. We approve of our Apostacy, and hug our chains. We downright tell God to his face, I chuse to be damned, rather than be saved by Christ. Can any think it strange of such, that their fall should be the lower, their flames the hotter, and the reflections of a tormenting conscience more penetrating? It is *in flaming fire* Christ *will take vengeance on them that obey not the Gospel, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* The Blow intended for such, is too great for a created Instrument to give; and therefore it will be immediate, by *the presence of the Lord*; yea it will be so awful, as shall make *the power* of God's Arm *glorious* in inflicting it. The instance must undoubtedly be marvellous, by which God intends to glorify any Attribute; and thus we may be sure, that *fore indeed* will be that *misery*,  
 by

<sup>2</sup> Theff. i.  
<sup>3</sup>, 9.

by which God will get eternal glory to SERM.  
 the strength of his Power, in making I.  
 wretches miserable. Oh! tremble at *Gos-*  
*pel-Vengeance*, and credit *Gospel-Threat-*  
*nings*; lest you be made to feel them, and  
 thereby Christ become not only useless, but  
 also terrible to you! What will your case  
 be, when he shall avenge his despised  
 blood, and execute that which is *the con-* Joh. iii. 19.  
*demnation!* And know, Oh obstinate Sin-  
 ner, thy ruin is as *sure*, as it is dreadful.  
 For, *how shall we escape, if we neglect so* Heb. ii. 3.  
*great salvation?* There is no possibility  
 of escaping, thy own awakened mind be-  
 ing Judge. Hath God a dearer Son to  
 give for thee? Will God be a Liar, and  
 be perjured for thy sake? Can't thou  
 hope for this? as thou must, since he hath  
 so often declared, yea *sworn*, that the im-  
 penitent unbeliever shall *never enter into his*  
*Rest*. Undo not thyself by hopes, with-  
 out any Word of God *for them*, yea so ex-  
 pressly *against* his Word, of which so  
 many thousands already feel the certainty.  
 Thou must *obey the Gospel* for Salvation,  
 or its *sooner vengeance* thou shalt eternally  
 undergo.

5. THE Faith and Joy of a sincere  
 Christian are well grounded, notwith-  
 standing his many offences, and great for-  
 feitures. Our Sins are many and great;  
 can God forgive them? I am exceeding  
 unworthy; how shall God deal with me

SERM. as his child, or admit my wearing a crown

I. of glory? Can I expect this, or have any joyful hopes concerning it? Truly these are necessary Challenges, if the *price of salvation* be unknown. But consider, O Soul! that thy pardon and eternal glory are *purchased* by the *Obedience* of the Son of God in our nature, and secured to thee by the Covenant made and ratified in the virtue of Christ's blood. Thy Sins have not dishonoured God, above the Glory which redounds to him by the sufferings and merits of thy Redeemer. That was done and suffered by Christ, which in the balance of Justice *more than compensates* whatever is to be forgiven thee, or is promised to thee. No Perfection of God is aggrieved, by any thing the *Gospel* grants to the persons it designeth. Art thou a godly believer, tho' a weak one? Even thou mayest *rejoice in God through our Lord Jesus Christ, having now received the atonement.*

Rom. v.

11.

HAVING answered the first Question, *What is the Obedience of Christ, by which we are made righteous?* I am next to consider the second Question, *What it is to be made righteous by Christ's Obedience?* which will be the Subject of another Discourse.



## S E R M O N II.

Of being made righteous by Christ's  
Obedience.

---

Rom. v. *the last part of the 19th Verse.*

— *So by the Obedience of One shall many  
be made righteous.*



THE first Enquiry from these SERM.  
words I have already spoken II.  
to, and shewn, *What is the*  
*Obedience of Christ, by which*  
*many shall be made righteous?*

I shall now proceed to the other, which  
will take in all that I intend to offer on  
this Subject.

II *Qu.* *What is it to be made righteous  
by the Obedience of Christ?*

*Answ.* THERE is hardly a word in  
Scripture of so various acceptations as the  
word *Righteousness*. But I shall confine  
myself to what the Spirit of God designeth  
principally in the Text. To be *made right-  
eous by Christ's obedience* is ;

SERM. *First, To be made free from condemna-*

II. *tion, as if we had not sinn'd, and to be*  
 entitled to acceptance with God and eternal glory, as if we had kept the whole Law; and both for the sake of Christ's righteousness imputed to penitent believers for pardon and adoption. It is not, to be made men that never sinned, for that's impossible; nor to be esteemed men that have personally kept the whole Law, for that were false; both which the blessedness by pardon doth demonstrate; our forgiveness shews our disobedience. Or being thus made righteous is,

*Secondly, By the Merits and Spirit of Christ to be made obedient to the Gospel, at least in those things which Christ hath graciously appointed to be the Conditions of our actual enjoyment of saving benefits, as the effects of Christ's sole righteousness.*

In the *first* sense, we are made righteous in our *Justification*, which is a forensick act, and infers a relative change of our State from guilty to pardoned, from non-accepted to accepted, and from being void of right to have a right to the eternal inheritance. In the sense of the *second* particular, we are made righteous, partly in our *effectual vocation*, and partly in our progressive *Sanctification* and Perseverance. This is by the efficiency of the Spirit of Christ, inclining and enabling us to the perform-



performance of the respective Gospel-con-  
 SERM. conditions: He enableth us to believe for Justi- II.  
 fication, to repent for Pardon, to persevere  
 in faith and true holiness for the possession  
 of eternal Glory. And both these are *by*  
*the obedience of Christ.* His satisfaction and  
 merits have a causal influence on both,  
 though these effects be produced in a dif-  
 ferent manner. We must not limit our  
 being *made righteous by Christ's obedience,*  
 below our being *made sinners by Adam's*  
*disobedience*; as far as *Adam* made us sin-  
 ners, so far *Christ* makes us righteous, or  
 the reddition is improper. We are as truly  
 absolved by *Christ's* obedience, as we were  
 made guilty by *Adam's* disobedience; and  
 we are as truly regenerated by *Christ's* obe-  
 dience, as we were depraved by *Adam's*  
 disobedience. In the *first* sense, we are  
 made free from the curse of the Law due  
 to us as Sinners; in the *latter*, we are pre-  
 served from being impenitent ungodly infi-  
 dels, to whom the Gospel doth not give a  
 freedom from the curse, but leaves all such  
 under the sentence of the Law, yea, and  
 denounceth greater punishments against  
 them. By the *first* we have a full right-  
 eousness to stand before God in, notwith-  
 standing the exactness of the Law of in-  
 nocency, and all our faults and defects.  
 By the *second* we are rendered the objects  
 or subjects of that full righteousness accord-  
 ing to the Gospel-promise, which is the  
 instru-

SERM. instrument whereby God bestows it. But

II. hereof more fully in due place. I shall  
 ~~~~~ insist most on the first point.

*FIRST*, To be *made righteous* by *Christ's* obedience, is to be *made free from condemnation*, as if we had not sinned, and to be *entitled to acceptance* with God and *eternal glory*, as if we had kept the whole Law; and both *for the sake of Christ's righteousness*, imputed to penitent believers for pardon and adoption.

I SHALL endeavour in the shortest way I can, to comprehend the nature and the parts of this particular under the following Propositions.

I *Prop.* ALL men are unrighteous by nature: *There is none righteous, no not one.*  
 Rom. iii. 10.  
 Rom. iii. 19.  
 We are all transgressors, and therefore each is liable to vengeance: *For all the world is become guilty before God; υποδικατοι τω Θεω,* and he might have arrested, and executed Judgment upon all of us. When innocence ceased, the sentence of the Law took place; and obnoxiousness to misery inevitably followed. This includes a forfeiture of Right to happiness by the Law of works: And to be sure, if it condemns us by its threats, it cannot reward us by its promise; disobedience putting us past a possibility of perfectly obeying, which was the condition of its reward. *Therefore by the deeds*  
 Rom. iii. 20.  
 of

*of the law there shall no flesh be justified; for by the law is the knowledge of sin.* God can never speak peace by it to the Sinner, nor acquit the offender; because by it he condemns for the least Sin, and promiseth Life to none but the perfectly obedient. By this Law, Sin is not only *known to be Sin*, but Sin is known to bring damnation, and to bar us from happiness. Hence, though Christ's obedience was perfect according to the Law, yet it is not *by the Law* that God pronounceth the believer *just*, but by the Gospel. For *righteousness comes not by the Law; and no man is justified by the Law.*

SERM.  
II.



Gal. ii. 21.  
iii. 11.

*Exb.* BE affected then with that unrighteous state, wherein you all once have been, and the impenitent still remain. Is it a small thing, to have been Rebels against the holy Law of your maker? Can you make a light account of being *under the curse*, which comprehends the utmost misery? This, as a flaming Sword, keeps thee from the tree of life, and with irresistible power binds vengeance on thee, whilst thou art Christless. Divine wrath points to thee, as the obnoxious person; and in the mean time, thou hast no claim to God's favour, no title to God or any saving blessing. In this state the best of you *once were*: And what Grace was it, that rescued you out of this extremity? Who can enough adore it? But what is the


Gal. iii. 10.

Eph. ii. 12.

the

SERM. the stupidity of such among you, that can  
 II. quietly sleep in an unrighteous state ; yea,  
 ~~~~~ and so long despise and refuse deliverance  
 from it ? Hell is your due every moment ;  
 and should you die in this condition, as  
 you may without farther warning, neither  
 the mercy of God, nor the merits of Christ,  
 will prevent eternal torments.

II *Prop.* God is so righteous, and so  
 jealous of the glory of his government, that  
 his richest *mercy* admits the pardon of no  
 offender, nor will grant any saving benefits  
 to such as in the least fail in their obedience,  
 but on the account of a *Righteousness*, at  
 least *exactly adequate* to what strict govern-  
 ing Justice did enjoin and prescribe. It  
 must be a righteousness of *obedience*, as per-  
 fect as the Law-precept required of men ;  
 it must be a righteousness of *satisfaction*, by  
 bearing a punishment equivalent to what  
 the Law-threatening denounced against sin-  
 ners. And because this Law in its pre-  
 cepts and threats was a Law to *men*, and  
 they were *men* that transgressed ; therefore  
 Justice required, that the obedience should  
 be yielded, and the punishment suffered,  
 by and in the human nature. Hence even  
 the Son of God must *take our flesh*, if he  
 would be a Redeemer. The *satisfaction*  
 must yield as much glory to Justice, as the  
 Sin forgiven did injure it : The *merit* must  
 be proportioned, in the Scale of Justice,

to the benefit to be conferred, and that upon SERM.  
 offenders; which render'd what was ap- II.  
 pointed to Christ, to be above what the   
 Law required of men. Of this I have  
 spoken somewhat already, and shall have  
 reason again to enlarge. *His righteousness* Rom. iii.  
*declared,* and he appears *just,* when the 26.  
*justifier* of him that believes in Jesus. *Sin*  
*must be condemned in the flesh* of Christ, by Rom. viii.  
 his dying a sacrifice for it, *that the righte-* 3, 4.  
*ousness of the law might be fulfilled in us,*  
*who walk not after the flesh, but after the*  
*spirit.*

*Exh.* **A**DORE the Authority and Justice  
 of God, notwithstanding his pardoning  
 Mercy. The Atonement speaks it, neither  
 is it debased by all the displays of his Grace.  
 We are as subject to God, as if he had  
 never spared us; and he is still as just, as  
 if all mankind were to be damned. If you  
 despise his Dominion, you shall find the  
 edge of his Sword; if you reject the Atone-  
 ment, the severity of his Justice will in-  
 stance itself upon you. See then, that you I Cor. x.  
*provoke not the Lord to jealousy.* 22.

**III Prop.** No grace, nor act of the best  
 Saint can be a *satisfaction* for the least fault,  
 or a righteousness *meritorious* of the least  
 benefit. All Saints have sinned; yea, sins  
 and defects adhere to their best duties. Our  
 exactest actions cannot *atone* for a past  
 crime; because they are no more than  
 what's

SERM. what's at present due from us. Imperfect


II. duties cannot *merit*; because they are not, in the estimate of governing Justice, proportioned to the lowest benefits: A *reward of debt* can be to none, below him that never sinned and perfectly obeyeth; though a *reward of grace* is promised to the upright. When we have *done all* we now can do, *we are unprofitable servants*; and by the Law of works, the *iniquity of our holy things* were enough to bring us under condemnation.

Rom. iv.  
4.

Pfal. lviii.  
11.

Luk. xvii.  
10.

*Exb.* SEE your need of a greater righteousness than your own, and submit to the way of its application. Be not as they, who *being ignorant of God's righteousness, and going about to establish their own righteousness, submitted not themselves unto the righteousness of God.* They, not knowing the righteousness, which God had contrived and appointed for the salvation of fallen man, proudly thought, they could by a tale of Works, made up with operose costly sacrifices, *merit life* at the hands of God; and with this conceit they despised a crucified Christ as needless, refused to believe in Christ for Justification by his merits, and went on in impenitency, as above the necessity of Pardon by his blood: Which impenitent persisting in rejecting of Christ, was their *non-submission* to the righteousness of God. Oh the danger of a heart too proud, and a will too stubborn, to stoop  
to

to Christ and his Gospel! Alas, our own SERW.  
 garments are too scant for a covering; and II.  
 unless we accept of a whole Christ, we   
 shall be naked, notwithstanding the large-  
 ness of his robe. *His stripes will not heal* I Pet. ii.  
*us, if we return not to this Shepherd and* 24, 25.  
*Bishop of our souls.* A righteousness to  
 procure acceptation, or to merit Life, we  
 cannot work out: But blessed be God, Christ  
*is the end of the Law for righteousness to every* Rom. x. 4.  
*one that believeth*; the end of the ceremonial  
 Law, as what the types signified; the end  
 of the *Law of works*, as being the scope  
 and issue of it; for if it had been perfectly  
 obeyed by Man, right to *impunity*, and its  
*reward*, was the utmost which that Law  
 could confer on innocent man. And blessed  
 be God, Christ hath by his obedience *me-*  
*rited* both these; and all that will truly be-  
 lieve, shall in Christ's right be entitled to  
 both; though for any thing wrought by  
 them, they could never attain either im-  
 punity or glory. If you peruse the follow-  
 ing verses you will find, that God hath put  
 us *past all solicitousness* concerning the suffi-  
 ciency and certainty of a Christ, who hath  
 a fulness of righteousness for the salvation of  
 sinners: But the thing incumbent on us to  
 be *solicitous about*, is, that we comply with  
 the Gospel, that we may be saved by his  
 righteousness. *If thou shalt confess with* Rom. x.  
*thy mouth the Lord Jesus, and believe with* 9, 10  
*thine heart, thou shalt be saved; for with*  
*the*

SERM. *the heart man believeth unto righteousness,*

II. *and with the mouth confession is made unto salvation.* Without these, neither his coming to die, nor his resurrection from death, will avail us to salvation. Oh then, accept of Christ, and yield up yourselves to him, and to a due and faithful confession of him as your Lord.

IV *Prop.* CHRIST, by the gracious dispensation of God as our Law-giver, was admitted, and in our nature did *so fully answer* the demands of governing Justice, as that, to its own very Glory, it admits the Grace of God to exert itself, in forgiving believing sinners, and in conferring on them saving benefits in the righteousness of Christ. It was not so small a matter, as most account it, to bring Justice and pardoning Mercy to consist; to honour the Government of God, and save believing sinners, who before were sentenced to die. But having spoken to some part of this Proposition in my former Discourse, I shall reduce it to these particulars, which I shall briefly hint at.

I. IT was in our offending *nature* that Christ answered the demands of Justice, tho' it was not in our *person*. For *God sent his Son in the likeness of sinful flesh*. If without this, it had been possible to vindicate the Government of God in general; yet without assuming our nature, it would not have



Have been a vindication of the Government of God over *men* in particular; the sufferings had not been a satisfaction for human offences, as human. SERM:  
II.

2. NOTHING was abated to Christ, that governing Justice exacted; the substantial of the Law were inserted into the rule of his active and passive obedience, and Justice adjusted his work to his wages. There's no common nor special benefit promised, or given, on the account of his obedience, to any, but the value of his obedience is proportionable thereto; though yet the benefits much exceed what *Adam* forfeited; and therefore his obedience must transcend what was enjoined man by the Law of works.

3. GOD'S Government and Justice were not only vindicated by Christ's obedience, but greatly honoured. Oh the lustre cast on God's laws hereby! Never did the authority of God's *precepts* appear so royal, as when God *in flesh* so accurately obeyed them; even so far as to die for sinners. Never was the awfulness of God's *penal sanctions* so discovered, as in the tears, the sweat, the agony, and blood of his glorious and beloved Son. There's no such instance of the riches of God's *premiant sanction*, as in the rewards which our Saviour received. How exalted is his human nature above Angels! and how great are his rewards in his members! Yea, there's no blessing given

SERM. to lost man, but it's on his account. What  
 II. an attesting Echo have you? when on his  
 saying, *Father, glorify thy name!* there  
 came a voice from heaven, saying, *I have  
 both glorified it, and will glorify it again.*  
 Christ spake his part but just before, when  
 he had inspected the united force of terrors  
 just besetting him: *Now is my soul troubled;*  
*Father, save me from this hour! but for  
 this cause came I unto this hour:* As if he  
 had said, "As heavy as it presseth, as aw-  
 " ful as it is, yet *Father, glorify thy name!*  
 " Abate nothing that will make for thy  
 " honour, however my flesh trembleth,  
 " and my soul is distressed: Be thou great,  
 " however low I must be brought: Spare  
 " not for my crying, and abate nothing  
 " that will tend to make thy Authority sa-  
 " cred, and thy Justice exact." The Fa-  
 ther answers, "I have pursued the interest  
 " of my Glory hitherto, in thy debasement,  
 " poverty, contempt, sorrows, shame,  
 " temptations, and torments, which are  
 " now just a finishing; my *Sword* is giving  
 " its utmost blow; and then I will be glo-  
 " rious in exalting and rewarding thee: I'll  
 " get my *remunerative* Justice as great a  
 " name in thy triumphs, as my *punitive*  
 " Justice hath acquired in thy debase-  
 " ments." So Christ explains it after-  
 wards: *Now shall the prince of this world  
 be cast out; and when I am lifted up, I will  
 draw all men to me.*

4. THOUGH all was fulfilled by Christ, SERM. when he was appointed to it, yet it was by II. a gracious dispensation of God, as Law-giver, that Christ was allowed to work this righteousness for the salvation of sinners. The Law-giver is above the Law: And tho' the Law knew no Sponsor, whose obedience should procure pardon, and save the guilty; *alius* was *aliud* in its account; *noxa caput sequitur*, is its language; the punishment must fall on the sinner, it could appoint no other to bear it; and imputing to the sinner what another endureth, is above its dialect: Yet God, the Law-giver, had not signified his whole will by the Law of works. He had reserved a Prerogative, whereby he could secure the glory of his Government, and spare the Rebel; satisfy Justice, and not destroy the Sinner; and be as glorious in forgiving, as in punishing. To him the *satisfaction* was made, and by him accepted. Heb. x. 7. And hence the sinner is not free, as soon as the satisfaction was made; but it's *when*, and on what terms, the Law-giver and Sponsor would adjust; yea, and the release comes to the sinner as a *forgiving* act.

*Exb.* ADORE the Wisdom and Grace of God. Oh! what Grace, that would transfer the punishment! What Wisdom, that contrived a way to place it so, that God should be satisfied, and yet his Grace be free! The Sinner saved, and yet not tempt-

SERM. ed to rebel! The Sufferer repaid in Glory;

II. suited to what he did and endured! The

Redeemed kept humble as pardoned, tho' the Pardon was granted on a valuable price! The Gift so bestowed, as to exert authority, and necessitate diligence; and yet nothing done on the Receiver's part to purchase the Gift, or to rob Grace of its Glory! It's comprehensively expressed by the Apostle, *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence.*

Eph. i.  
7, 8.

V Prop. THE righteousness of Christ in all respects is *perfect* and compleat, yet Christ's righteousness is variously denominated from those different respects. However variously we conceive thereof, it's every way perfect; it's chargeable with no defect, nor subject to any challenge.

I. IT is perfect, if you consider it as a mere conformity to the preceptive part of the Moral Law, in which respect it is the same as *holiness*. He was *holy, harmless, undefiled, separate from sinners*. He was *habitually holy*, above Adam; yea, above  
 Heb. vii. 26. Angels; none so *full of grace and truth*, as he: No mind so filled with light, *in actu primo*, even from the very beginning; no heart so inlaid with the divine image, and so inflamed with love, as his. He had *the Spirit*

Joh. i. 14.

*Spirit without measure*: He had no taint of evil in his constitution; even in the womb, he was *that holy thing*; and when the Tempter assaulted him with the most skilful violence, he had *nothing in him*. He super-eminently obeyed to an *Iota*, all that was required of him, or competent to his Person; and this, without any defect in the manner, and to the utmost extent of the precept. Thus *completely holy* was Christ; which holiness went into the matter of his righteousness, and is often called so: He gave God his utmost due, as a holy Law-giver.

SERM.

II.

Joh iii 34.  
Luke i.

35.

Joh. xiv.  
30.

2. IT was a perfect righteousness, as the performed *condition* of the reward promised him in the Covenant of Redemption. Whatever was promised to Christ, either for himself or his members, was promised upon certain *conditions*; some of which were a due undergoing of the bitterest *sufferings* threatned in the Law of works, others were included in that of his *active obedience*. A penal Sanction in case of his failure, had no room in the Law of mediation, because of the impossibility of his non-performance; and therefore, a right to impunity is of as little concern: But Christ's *active* and *passive* obedience, became formally a *complete righteousness*; as what he did and suffered, was an exact fulfilling of the *condition* of the reward in the Sanction. He took our nature, he made his soul an

SERM. offering for sin, he honoured the Law, he  
 II. glorified God, he did *all the work* which  
 was given him to do, and drank the dregs  
 of the Cup, which was appointed him to  
 drink: In a word, he *fulfilled all righteous-*  
*ness*; even all that, for which he was to  
 be exalted, or his seed made happy; no-  
 thing was omitted by him, or abated to  
 him.

Mat. iii.  
 15.

3. THIS righteousness of Christ, as the performed condition of the Reward, was a *federal righteousness*, above what was to be man's righteousness by the Law of works; which could not be, but that the *conditions* consented to by Christ in the Covenant of Redemption, were *other*, and *greater*, than what were required of *Adam* by the Covenant of works. I shall give you a few of many instances of *conditions*, appointed to Christ in the Covenant of Redemption, above what the Law of works required. The Law of works did not require the Person obeying or suffering, to be the eternal *Son of God in our nature*; but the Covenant of Redemption required this. Should I name no more, this would fully prove the point. But I add, The Law of works did not exact an Obedience *above* what innocent *Adam* was able to perform; but the Covenant of Redemption did this; and Christ so obeyed in our nature, (not needlessly,) as must fill the Angels with admiration to see themselves outdone. The Co-  
 venant

venant of works did not exact Punishment *even to death*, from the same person as still yielded *perfect obedience*; but the Covenant of Redemption did this. The Law of works did not require, or appoint a *vicarious* punishment or obedience from a *Sponsor* for others, but limited both to the persons originally subject to the Law; whereas the Covenant of Redemption appointed this. The Law of works did not command the Sufferings of any, as a *reconciling Propitiation*; but the Law of Mediation did this. My reason for that is, The Law of works did, by its threats, denounce vengeance against Sin; but this was not by a Precept, upon obedience whereto the Sufferer could merit peace and reconciliation: Whereas the Law of Mediation appointed Christ's death for a *propitiatory offering*, and in dying he yielded the highest act of *obedience to a Precept*; and this, *to make Reconciliation*. The Covenant of works did, as a *condition* of impunity and reward, enjoin obedience to no Law, but that which *Adam* was under, *viz.* the Law of works, and the Positive one, prohibiting the eating of the *Tree of knowledge of good and evil*: But the Covenant of Redemption required obedience to the Ceremonial Law, &c. The Law of works appointed no more obedience than governing Justice, as such, had suited to the rewards of that Covenant: But as the Covenant of Redemption had far higher re-

Joh. xiv.  
31.  
Heb. ii.  
17.  
Col. i. 20.

SERM. wards, so it ordained suitable conditions.

II. The Law of works appointed no obedience after Sin, as a *meritorious condition* of obtaining forfeited benefits; but the Covenant of Redemption did this.

WE may easily perceive, that the *conditions* prescribed to our Redeemer, *much differ'd* from those the Law of works required; and since Christ fulfilled all these, his federal righteousness *exceeds* that which the Law of works prescribed. If you ask, Why Christ's righteousness *must thus exceed* what the Law of works ordained? I answer, It is because it is a greater thing to redeem an offender, than to continue an innocent person's right to impunity: And it is more to purchase greater blessings for one that hath forfeited all good, than it is to continue lesser blessings tho' with some addition, to one that hath not forfeited: Yea, and reconciliation is more difficult, than maintaining peace before any enmity.

4. CHRIST'S righteousness was perfect, as it was his *adjudged just right* to the rewards promised him, for performing the foresaid conditions. The dueness of the reward to Christ in a way of strict Justice, is his righteousness, or *jus ad præmium*. It was to him a reward of Justice, and not of Grace; because Justice proportioned the conditions to the reward, and the reward to the conditions: If it were not so, governing Justice never glorified or discovered



vered itself in the dispensing of rewards. SERM.

To finish this point, consider, (1.) The reward to which Christ hath a right, includes all that was promised to Christ, or to others, on the account of his satisfaction and merits. It not only includes, that he should be *exalted*, and have a name above every name, with whatever glory or homage was to be rendered to him as a Saviour: But it comprehends all by the Father promised, and by himself bequeathed, to his members; as Justification, Adoption, the sanctifying Spirit, Perseverance, and eternal Glory to his regenerate Seed; as also Regeneration and Faith to all the Elect, that they may be raised to be a Seed to him, and be united with him. (2.) The Lord Jesus was solemnly adjudged to have performed all the conditions, and to have a legal Right to all this reward. His righteousness was adjudged to be perfect, and he (as 'tis foretold,) was *justified*. God by a Voice declared this; but it was still more manifest in his Resurrection, and yet more in his solemn enthroning in the heavens, where he is set at the right hand of God: Yea, he had authority given him to execute his own right.

II.

Phil. ii. 9.

Isa. l. 8.

Heb. viii.

Joh. v. 27.

*Exh.* REJOICE and glory in the Perfection of Christ's righteousness. You see, that in all respects it is compleat. The Law of Redemption prescribed such terms, as became God's essential Justice to propose:

SERM. pose : To these governing Justice annexed

II. a due reward, upon performing the conditions : And the perfectly holy Jesus had a right to all the reward, and was solemnly adjudged to have performed the conditions, and to have that Right to the reward. So that his Right is founded in a full performance of the conditions, which includes a full conformity to the Law of works, yea, and what far exceeds it. In this then we may glory ; there is no blot in his performance, there is no flaw in his right. Can Sinners need any more, than this applied ? for it will serve to all the purposes it's designed to. Oh Christian, honour it, by laying the stress of thy hopes and comfort on it, and clearing thy interest in it above all good : It answers guilt, and weakness ; yea, and thy want of all things, except that, without which it cannot be applied to thee, nor its effects attained, *viz.* a penitential Faith. When thy *Body* rotteth in the grave *because of Sin*, thy *Spirit* will be safe and eternally live, on the account of this righteousness : Thou mayest cheerfully venture thy Soul upon it.

Rom. viii.  
10.

Isa. xlv.  
24.

Rom. iii.  
24.

VI Prop. THE Lord Jesus is, and always will be, possessed of this righteousness in his own Person. *In the Lord have I righteousness and strength* : And with respect to this it is said, *our Redemption is in Christ*, by which we are justified. The  
meriting

meriting acts are over, as acts, but the Merit never ceaseth. His sufferings are past, but the Righteousness acquired thereby remains. Nor is it only their virtue simply that continues, but the righteousness or right founded thereon abideth. He hath a right to Faith for all the Elect who are yet uncalled; he hath a title to Pardon for all true believers; he hath a right to eternal Glory for all persevering Saints. There is our Right best secured. It is for the *righteousness* that is *in Christ*, that we are acquitted and adopted; and on it, as in him, we must still depend.

*Exb.* SINNERS and Saints, look to Christ as having in him a full righteousness. Let this commend him to your acceptance and trust. Sinners, you need him on this very account, to answer for your unrighteousness: All his offers and calls should have power with you from this very motive, he hath a perfect Righteousness: It were else in vain, to believe in him; it were to no purpose, to repent and turn to him: Were not he by this righteousness *mighty to save* thee, an answer to his call might not be expected. But know with assurance, that he is a *Fountain* deep enough for thy *uncleanness*. The *Sun of righteousness* hath *healing in his wings*, and peace and glory in his power. You may trust *the promises*, by which the Gospel allureth you to Christ; for, as amazing as the Good is which they

SERM.  
II.

Zech. xiii.

Mal. iv. 2.

SERM. contain, they are by his righteousness, *in*

II. *him, Yea, and in him, Amen.* But take

care of separating his person from his  
 2 Cor. i.  
 20. righteousness: You must accept of him, as  
 a whole Christ, if you hope for good by  
 his righteousness; and your Faith must be  
 directed to him in a firm dependance, and  
 entire subjection, or he'll be to you as un-  
 useful, as if he had not this fulness of  
 righteousness.

VII Prop. ALL Graces and saving be-  
 nefits are dispensed to men *in the righte-  
 ousness* of Christ. By his Satisfaction, he  
 rendered it consistent with the perfections  
 of God, to visit blind Souls with his light,  
 and to surprize the dead with spiritual life.  
 On Christ's account, the Spirit descends, to  
 strive with the rebellious, and awake the  
 sleepy: His regenerating influences are the  
 effects of Christ's merits, he acts as *the  
 Spirit of Christ*. I do not mean, that  
 Christ's righteousness is *imputed to men* in  
 order to the working of Faith in them, as  
 it is in order to Pardon; you may as well  
 say, it's imputed to men in order to the  
 preaching of the Gospel to them, for that's  
 an effect of Christ's righteousness: But these  
 are the result of a divine constitution,  
 wherein Christ is acknowledged, but no  
 right in men supposed. The first Grace is  
 absolute, and an arbitrary act, as to any  
 claim the sinner hath. Tho' Christ hath a  
 right

right to the Elect's being brought to believe, yet he transfers not his right to the Elect, who till they believe are not united to him, and so are *aliens* to his righteousness. But God hath an eye to the Merits of Jesus, in all his grants and gifts from first to last, from the least to the greatest. When he *forgives Sin*, it is a rendering to us what is purchased by *Christ's blood*; it is a giving forth of what he hath bought: We are *made Kings and Priests*, as a proper reward to Christ, and as a testimony to his righteousness.

SERM.  
II.



Eph. iv.

32.

Rev. i. 6.

*Exb.* SAY of every saving benefit, and of all graces, *This I receive, because the Lord Jesus hath a full righteousness.* The Heavens had been Brass as to vital influences, but for this; the Word had been a dead condemning Letter, but for this: My Sins had been eternally sealed up among his treasures, Pledges of his Love to my Soul I had never found, my Prayers would have been excluded audience, christian Hopes and Comforts I had not intermeddled with; but that Christ is righteous, yea, perfectly so. But because his righteousness is great, I have found Healings when wounded, Strength when weak, my Prayers have had frequent audience; God hath not refused me communion with himself, mine iniquities are removed as a cloud, I joy in God's favour, I glory in his fulness, and have lively hopes to be ever with him.

And

SERM. And should not that be owned by us in all,  
 II. which is the Consideration upon which all  
 is given ?

VIII Prop. THE righteousness of Christ is *differently applied*, and *operative*, as the Gospel distinguisheth the promised benefits with respect to the various conditions of such, who are the persons described in the promises. For explication of this, note,

I. THE Gospel-promises distinguish the benefits that come by Christ, and describe the objects of each. The Promises are various; and those are all Gospel-promises that are made to fallen man *for Christ's sake*. To be a Promise to *fallen man*, and not Gospel; to be *for Christ's sake*, and not a Gospel-promise, are in the nature of the thing, impossible. The variety of the Promises is obvious, and the Persons to whom they are made are not alike described. Some are made to one grace, some to another grace; some on one condition, some on another. Justification is promised to *believers*; Pardon to the *penitent*; Returns of Prayer to him that prays *fervently*, and in *faith*; Glory to the *persevering*; abundant Glory, or *reaping liberally*, to him that *sows liberally*, that is, who is abundant in fruitfulness; he that *hungereth after righteousness*, shall be *filled*; and the like. Each of the Promises are made in Christ's right; they are

Mar. i. 4.  
 Jam. v. 16.  
 Gal. vi. 9.  
 2 Cor. ix.  
 6.  
 Mat. v. 6.

are but an Inventory of Christ's claim; nay, SERM. they were made with respect to his Merits. II.  
 If God could *make a Promise* of saving benefits to Sinners without an eye to Christ's Satisfaction, as the consideration of making that Promise; I doubt, it will go too far to prove, that he may *perform that Promise* without an eye to his Satisfaction. The same Objection will not lie against a mere Decree or Purpose, to give such benefits in and by Christ; for this Purpose gives no man a right to the benefit, but the Promise doth give a right: And to suppose a Sinner's right without respect to Christ's righteousness, seems to weaken the necessity of I sa. xlii. 6. his Satisfaction and Merits, who is *given to be a Covenant*; that is, for his sake the Covenant is made, and by him it is confirmed and executed. But however various the Promises are, they grant in his right; they are Christ's legacies, they are bequeathed by his Testament; and therefore argue, that the respective blessings contained therein, are his proper goods, given out by the Promises as his donative instrument, and upon terms which the Father and he thought fittest to prescribe, as rendring the state of the receivers such, as they judged most subservient to infinitely wise and holy purposes.

2. IT is Christ's righteousness, that exerts itself, and operates, in conferring the benefits included in these various Promises.

This

SERM. This empties itself in all those channels,  
 II. and influenceth by each of those means.

The blessing conferred is a display of his Merits, as the procuring cause, whatever power the thing is effected by, or way it is effected in. Christ's righteousness is applied in pardon, in adoption, in the perseverance of penitent believers. This is applied in the answer of every Prayer; this is as truly in all additional *degrees of grace* in some Saints, as in any measure in every Saint; yea, in the augmented *degrees of glory*, as in a state of glory. Hence it is past doubt, that unless we say, some spiritual and heavenly benefits are given, not by or for Christ's righteousness; or that his righteousness may be equally applied, and yet not produce equal effects; then we must conclude, the righteousness of Christ is not in the same degree applied unto all, to whom it yet may be applied to saving purposes. It is applied to no true believer, but that it secures to him a deliverance from hell, an acceptance of his person and duties, perseverance in faith, and the kingdom of heaven at last: But are all as greatly beloved as *Daniel*, as mighty with God as *Moses*, or *Jacob*? Had he that was *Ruler of five cities*, as great Glory, as he that was made *Ruler of ten cities*? And surely the very preheminance in these respects, is owing to the righteousness of Christ applied. *Rev. i. 5, 6.*

Luk. xix.  
 17, 19.


*Exh.*



*Exb.* BE careful and industrious to be SERM.  
 the *described objects* of the several bene- II.  
 fits you desire, according as the Promises  
 describe the persons, and to whom they  
 are made; yet *expect each benefit* by  
 Christ's Righteousness, when you are  
 the described objects of those benefits ac-  
 cording to the Gospel-ordination. In vain  
 do you expect the benefit promised, if you  
 are not *the persons* to whom the Promise  
 grants it; for the Promise doth as truly ex-  
 clude the wrong person from its blessing,  
 as it assures it to the right person. But by  
 what doth the Promise describe you to be  
*the person* it speaks of? It is not by your  
 name, but by your character; even your  
 being such a one, as Christ declares by the  
 Promise, he will give the benefit to. Would  
 you be *filled*? be then one that *hungers* after  
 righteousness. Would you be *pardoned*  
 for Christ's sake? see that you be *penitent*  
*believers*; for it is to such only Christ's  
 righteousness is promised to be applied for  
 pardon. Would you *reap plentifully*? then  
*sow plentifully*; for if you be of them that 2 Cor. ix: 6.  
*sow sparingly*, God doth not say it to you,  
 that *you shall reap plentifully*. The like I  
 may say of every other Promise that is con-  
 ditional; for therein God moves us to duty  
 by benefits; he induces us to what we are  
 more backward to, by what we more esteem  
 and desire. Election knows our names,  
 the Promises appoint our qualifications:

H And

SERM. And do not think thou canst plead Christ's

II.  righteousness to obtain the good promised, if thou art not such a one as the Promise describes; for in making these Promises, Christ hath fixed the way how the effects of his righteousness shall be dispensed; and by these he requires us to guide our expectations, or they do not answer the end of his publication of them.

BUT when thou art, by the Grace and Spirit of Christ, the characterized man to whom the Promise belongs, *expect the blessing* as the effect of Christ's righteousness, and not of thine own. The Promise had not been made to thee, but for that: It is in his right the blessing is conferred, whenever any partake thereof; which adds sweetness as well as certainty thereto. The Spirit frames the *Vessel*, but Christ affords the *Oil*. By the operation of the Holy Ghost thou art rendred the designed object of the Promise; but look to Christ, as the Procurer of the good which the Promise is to convey: But more of this hereafter.

IX *Prop.* IN and by the Righteousness of Christ, they that sincerely believe, are, upon God's pardoning of them, as *free from condemnation*, as if they had never sinned; and are as fully accepted and entitled to eternal Glory, as if they had kept the whole Law. For *there is no Condemnation*  
 Rom. viii. 1. *to them that are in Christ Jesus, who walk*  
*not*

not after the flesh, but after the spirit. These SERM. are in that state, wherein the Curse is re- II. strained from arresting them: Yea, they are *heirs of God, and joint heirs with Christ.* Rom. viii. 17. The Gospel-Covenant is their Charter of right, which is secured by the death of Christ, the oath of God, and sacramental Seals. The death of Christ is to be considered, not only as what purchased the Covenant-blessings, (of which I have spoken before,) but also as what *ratifies* the Covenant to our faith: By death it is irrevocable as a *Testament*; and it must needs be *sure*, or the Lord of Glory had never died to secure the ends of it. His death is too great a thing, to admit a doubt of the certainty of that Charter, by which the effects of that death are granted. And Christians therefore being thus free, and thus accepted and entitled, it proclaims them righteous.

*Exb.* BE comforted notwithstanding your faults and weakneses, whilst your Hearts are upright in God's Covenant. What is not a just challenge to the Sincerity of thy faith, ought not to make thee conclude thyself accursed, or quit thy hopes of glory: Failings may cause mournings that we are so *imperfect*, when they ought not to perplex us as if we were in a *lost* condition. The same mouth that delivered the *curse* against Sinners in the Law, hath published *forgiveness*, and applied redemption Gal. iii. 13, 14.

SERM. to believers (tho' Sinners) by the Gospel.

II. If your *faults* be objected, Christ hath answered them: If the *weakness* of graces be objected, Christ hath made up that: If the greatness of Gospel-benefits be objected, it is Christ hath purchased them; and they are bestowed, not for thy graces, but for Christ's obedience, though it be to such as even thou art, if a sincere penitent, that they are given: For the Gospel-rule doth only appoint the persons who receive the benefits, but not ordain us to make the satisfaction for the Sin to be pardoned, or to purchase the Glory to be received. Wilt thou not let Christ appoint his own Legatees to his own bequeathments? and rejoice in the gifts, whilst thou art the person to whom he declares they belong? If he had promised heaven to a *mere Sinner* as such, thou oughtest as a Sinner to expect it with joy: But he hath promised it to all believing Saints, however imperfect; and must not thou with comfort look for it, and not quit thy hopes, till thou cease to be a believing Saint? Yea, he hath ministred further to thy joy, That he will influence thy Soul by his warnings against apostacy, by sacraments, and by constant supplies; so that thou shalt persevere.

X *Prop.* CHRISTIANS become thus righteous upon believing, by the righteousness of Christ *imputed to them* in their Justification;

tification; and by the continuance of this SERM. II.  
 Imputation they remain righteous. Upon our first *believing*, we are *justified*; and there is a constant *Imputation* of Christ's Rom. iii. 26.  
 righteousness to believers for their continued Justification. Did men cease to be believers, God would cease to impute the righteousness of Christ to them. Did God cease to impute Christ's righteousness, men would cease to be justified; and did we cease to be justified, we should be subject to condemnation. But blessed be God, he will cause the true believer to persevere in faith, and so he shall remain in a justified state. God will preserve the habit of Faith; he will enable him to frequent acts of faith, and still prevent damning Infidelity: He will keep thee from a prevailing distrust and *rejection* of Christ as a Saviour, and Luk. xxii. 32.  
 from reigning disobedience to him as thy Lord.

I SHALL explain this great truth of *Justification by the imputed righteousness of Christ*, which may be conceived of according to the following heads.

I. THERE is a making us righteous, as it is *giving a believer a right* to pardon, absolution from the curse, adoption and acceptance, which is by imputing the righteousness of Christ to the believer. We must be *made righteous*, before a just God can pronounce us so, or deal with us as such; there must be *a right to Pardon*, ere God

SERM. will pardon: This right to Pardon is given,  
 II. by God's imputing to us the righteousness  
 of Christ; and the effect of that imputing  
 act seems to be the first consideration in  
 the Change made in our state as justifi-  
 fied.

FOR the better apprehending of this, you may remember I have before informed you, that Christ's righteousness may be considered; (1.) As the full *performance* of the conditions of the Covenant of Redemption, which included a full conformity to the Law of works; yea, and more. And, (2.) As an *adjudged right* to the promised reward, for his performance of those conditions. Now both these are *imputed* to the believer in this first consideration, of *giving a believer a right* to Pardon, &c.

(1.) THE righteousness of Christ, as it was the *performance* of the conditions of our Salvation, is *mediately imputed* to the believer. God adjudgeth, that what Christ did and suffered for the actual remission of Sinners, was really done and suffered *for us*; it really belongs to us, and we are the designed objects of that actual remission, to procure which for us that obedience was rendered. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.* Here we see, that God gave his Son to do and suffer what he did, that *believers* thereby might not perish, but eternally

eternally live. Now being by grace *believers*, that we may have *a right* not to perish, but live, we have what the Son so given did and suffered, reckoned and accounted to us: God looks on what Christ did, as done *for us*; and esteems us *believers*, to be them whom his Son did that for: And therefore by his gracious ordination, we are the very Persons that have *a right* to the Pardon of those Sins, for which we were liable to perish, and excluded from life. I say, Christ's very performance of the conditions is imputed *mediately*, in this manner: If one give me my Liberty, which he voluntarily purchased for me at a dear rate, he *mediately* gives me what he paid for my ransom, though *immediately* I receive my liberty, and a right thereto; whereas the redeeming Price was paid *to my detainer*, in whose hands I was captive. So it was *to God* that Christ made Satisfaction, and yielded the meriting Price: yet it is applied and reckoned so to the believer, that he receives the same blessings thereby, as if he himself had rendered it; because it was for his Title to those benefits that it was rendered by Christ. Yea, by this Imputation it becomes his Security for all saving benefits, and is as pleadable with God by him, with respect to what is purchased for believers thereby, as if he had endured and performed the things Christ did: Since \*God adjudgeth, he is the person, in whose stead Christ

SERM. died and obeyed, that even he might be

II. entitled to life, and might not die; Christ

*having died for us, that we should live by*  
 1 Theff. v. *him.* We have hereby the benefits of his  
 10.

Death, and have his *Death* to secure those benefits, yea, and as the foundation of our right to those benefits. Hence we are said

Eph. v. 11. *to have redemption and forgiveness through*

Rom. v. 11. *his Blood; by whom we have now received the atonement,* [*καταλλαξιν*, the reconciliation:]

And herein the Blood which did reconcile, is applied, it being shed and accepted *to be a propitiation through faith therein.* The

Rom. iii.  
 25.

virtue of this Blood still remains, though the act of shedding is long since past; and that very act of shedding is still so referred to, in the communication of the benefits

to such for whom it was shed, that it is still called a *Blood of sprinkling*; not as now

Heb. xii.  
 24.

sprinkled on us as material Blood, but as it speaks those *better things, for us* in Christ's intercession, and *to us* in the promises, and

as we *come to it*, by believing therein as our Security in all we receive; it being shed for us, that we might have *a right* to Pardon

thereby, as the procuring cause. It was given *to God* as a Satisfaction; 'tis given *to us* as Christ's Blood triumphing in our peace.

Though God doth not adjudge, that believers made Satisfaction by it as *their Blood*, yet he accounteth it that, which is actually

*satisfactory for them*, being designed and accepted to be so; and therefore they are

therein



therein adjudged to be entitled to Pardon. SERM. II.  
 In the same manner I might speak of *Adoption*, &c. but one instance sufficeth. By this you see, that Christ's righteousness, as it is his active and passive obedience, the *δικαιοσύνη*, or the performance of the legal conditions of life and pardon, is applied in the manner it is truly capable of being applied: Here the virtue and merit of it is displayed and operative; the designed end of it is obtained; God expressly acknowledgeth and rewardeth it, in what he bestows; it's owned and relied on by the believer, as the price of peace, and merit of all good; it's made the Soul's security and plea, as to all its hopes and enjoyments. *Rom. v. 18.* And then,

(2.) THE righteousness of Christ, as it is his *adjudged right* to his Seed's pardon, absolution from the Law-curse, acceptance and adoption, is *immediately imputed* to believers, as his regenerate seed, and members of his mystical body. This right is esteemed, yea, made *theirs*; they have not merely the benefits given them, but they are invested in Christ's right to those benefits. Christ's righteousness is *Jus adjudicatum ad præmium*; he acquired a right to the reward, and it was adjudged that he had that right; upon his perfect obedience he was *justified*. Now part of the Reward was, That all the Elect should become his actual seed, and be made believers: And also, That all  
 his

SERM. his actual seed, even believers, should be

II. forgiven, absolved, adopted, &c. Christ therefore hath as great a right to this, as to be exalted; yea, it's part of his Glory. This right he carried into Heaven with him; this right he pleads in his Intercession, not as what is to be tried and argued anew, but as what is already adjudged; yet it's still to be executed, and the blessings he hath that right to, are to be dispensed. Believers therefore are not only pardoned, yea, they not only have a right to Pardon, by the promise of pardon to believers, but they have *Christ's right* to that Pardon, even his *adjudged right* that believers shall be pardoned. This righteousness is communicable *more immediately*, than the very acts are whereby that right was acquired; it's transferred to them, but without an alienation from Christ. This is included in that *Gift of righteousness*, and is that *δικαιοσύνη ζωής*, of which the Apostle speaks. In short, his Obedience must be supposed to lose its efficacy, and his Title be reversed, if his living members fail of Pardon; one article in his Covenant, as his reward, being this, that

Rom. v. 17, 18. *by his knowledge shall my righteous Servant justify many, for he shall bear their Iniquities.*

Iſa. liii. 11.

IT may be you will better apprehend the whole by this familiar Instance. A person purchaseth a Thousand Pounds a year for a valuable Price, and hath by Co-  
venants

venants a legal sure title thereto ; he that SERM.  
 purchas'd gives me by a deed of gift, II.  
 Twenty Shillings a year of that estate, to  
 hold in dependance on him and his title ;  
*mediately* he gives me the purchase money  
 of this gift ; *immediately* he gives me this  
 part of the estate, and his title for my se-  
 curity, without which I should possess pre-  
 cariously. It's a title *by purchase*, as to  
 him that gave it me ; it comes to me *by*  
*gift*, for I paid him nothing for it : Nor  
 can I be said to *pay the Seller*, though I  
 have by gift *the title* for my security, which  
 he that gave it me acquired by his pay-  
 ment ; yet still in dependance on him, who  
 paid all, who hath the main of the estate,  
 and is possessed of the original Covenants  
 as in himself. This answers our case ; ex-  
 cepting that God is as truly said to give us  
 all, as Christ himself can be said to give  
 us all ; God having *given his own Son* to  
 redeem us, and purchase all for us. I  
 need not apply this Parallel more than to  
 tell you, that as Christ acquired our Par-  
 don and Acceptance, so we have *his very*  
*right thereto* to secure us. The whole is ex-  
 emplified in that of the Apostle, *Christ was* 2 Cor. v.  
*made Sin for us, who knew no Sin. that we* 21.  
*might be made the Righteousness of God in*  
*him.* Christ was *made Sin*, not esteem'd  
 the committer of the fact, or as fill'd by  
 it ; but he stood liable and *oblig'd* to the  
*punishment* of it, and became *the sacrifice*  
 for

SERM. *for it*, which is often in Scripture called  
 II. *Sin*. This obligation to bear the punishment is *reatus pœnæ* ; or if you call it *reatus culpæ quoad pœnam*, it's much the same, though not so safe : Yet in this Christ is not charged, as if he committed the Sin. So we are *made the Righteousness of God in him*, that is, We have given us *that right of Christ* to what was promised him for believers ; and which was contrived and appointed by God to be the way of our salvation : The *debitum pœnæ* for our Sins became his, the *debitum præmii* for his Obedience becomes ours. But we no more *paid the purchase* of that right or title, than Christ did *commit the Sins*, the punishment whereof he obliged himself to undergo : He was *made Sin*, that is, *obliged to die a sacrifice for Sin* ; to which answers, that we are *made righteous in him*, that is, *invested in his Right*, for obtaining the blessings promised *to him* for us in the Covenant of Redemption, and promised *to us* for his sake in the Gospel-Covenant, when we believe.

HEREIN I have stated the first thing included in *Justification*, and upon this the rest depend. Hereby we are *made righteous in Christ's righteousness* : Though we be not personally innocent, yet Christ's righteousness, which fully answered the Law, is judicially applied, so as to give us a sure right to be dealt with as to eternity, as if we had  
 been

been innocent and perfect; which is what we principally need, and as much as we are capable of, considering we are Sinners, and that we did not provide the ransom, nor substitute him that became so. And now,

SERM.  
II.

2. GOD hereupon *actually* forgives, adopts, and gives the earnest of glory to believers, thus invested in the righteousness of Christ, and on the account of that righteousness. This is *executive Justification* in part; and indeed all benefits peculiar to the members of Christ, are conferred in a way of execution hereof; unless as we may consider such Benefits, as *follow* Pardon and Adoption, to refer to Justification, as including an *additional Right* resulting from God's pardoning and adopting acts. The reason why I add this, is, that Pardon gives a right to impunity, and Adoption gives a right to the privileges of children; and so with respect to Forgiveness and Adoption, a believer may be called *righteous*, and frequently in Scripture is called so, though inclusively of Christ's righteousness, because it is *for that* we are so forgiven and adopted. Forgiveness is of so great importance in Justification, that upon the account hereof we are said to be *blessed*: Yea, it's put frequently for the whole of Justification; (*Rom. iv. 6, 7, 8.*) so it is used in the Lord's Prayer; (*Luk. xi. 4.*) yea, so it is put in our Creed.

SERM. 3. GOD *judicially sentences* believers, thus

II. made partakers of Christ's righteousness, and thereupon pardoned and adopted, to be them who have a *right* to impunity, favour, and glory; and accepts them as such, notwithstanding all challenges and accusations. *Who shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* This doth not only obviate the accusation of Persecutors, against such as are *chosen* to suffer; but it answers all Challenges against every believer, gathered out of the world by the Spirit, pursuant to God's eternal Election: For against the *unconverted* Elect, God himself hath much to charge; and he lays it to their charge by his Law-condemning Sentence. But as to the *converted*, here's a general defiance, and a large enumeration of what tends to their defence. God *justifies* them, and this for the sake of Christ's *Death*; and that, the Death of him who is *risen*, and being risen is *enthroned*, and being enthroned intends their Security by his *Intercession*. It's true, if they be charged to *have been sinners*, they must own it as a true Charge: But what then, must they *die* for their Sin? No; God declares they are pardoned, and this upon a Righteousness more than adequate to

Rom. viii.  
33. 34.

to the Law of works ; and they have no lower a safety from their guilt, than Christ's Title, who *died*, that believing Sinners *might not die*, but live. Indeed, if the Charge be, That these *are not believers*, then God acquits them another way, of which hereafter. This is *sentential justification*, which is *virtual* now, and will be solemnized at the great Day. Further,

4. IT is the Gospel, whereby God justifies us as his *Instrument* ; God in his Word having declared, that he is *the justifier of him that believes*, and that we are *justified by faith*, and commanding us to believe, with a Promise, that we shall be justified if we believe. He doth, by this very Declaration of his Will, justify the believer. This Promise effects what it includes, as soon as the *Object* is answerable to the tenor of the promise. By this he imputes Christ's righteousness to the Convert, and so *makes him righteous* ; declares him righteous, and treats him as righteous, in, for, and by Christ's righteousness ; and this, as soon as he believes. There needs no more to express it now, than this Word of his Mouth ; unless, as we may add, the Sacramental Seals, and also such influences and acts of Power, whereby such benefits are conferred, as are executive of the justifying Sentence ; and so far are a Divine Declaration of our State as justified. And thus,

5. THE *Object* of God's justifying Act,

SERM. is the living, humbled, converted believer;

II. who by Faith cometh to, accepteth of, and trusteth in Christ as an entire Saviour. The Promise of this mercy is *given to them that believe*; yea, is confined to such; and unbelievers are declared to have *God's wrath abiding on them*: Nor can it be otherwise, when this Gospel is that Word of the Lord whereby we are justified. 'Tis necessary then, that we *believe*; but it is not *Faith*, unless it be a coming to, accepting of, and trusting in a Christ; nor is it a Christ, if he be not a whole Saviour. But when *will we believe*, if we be not convinced and humbled? Or how *can we believe*, if we be not quickned by the Spirit? Yea, what sort of *Faith* is it, if we are not purposed in our heart to *turn* from all Sins, Self, and Idols to Christ, and to God by him? Which *turning* is the word, by which the Spirit oft expresseth Faith itself, *Ezek. xviii. 21, 30. Acts xxvi. 18. 1 Pet. ii. 25.*

By what has been said, you may answer the main Enquiries, that occur to your mind concerning Justification: *Qu. Who justifies us? Ans. God as our Ruler. Qu. What doth God do for us, or on us, when he justifies? Ans. (1.) He imputes Christ's righteousness to us, whereby we have his Right to our pardon, absolution, &c. (2.) He actually forgives, absolves, and adopts us in Christ's Right, and for the sake of his obedience. And by this forgiveness, ab-*  
soluti



lution and adoption, he further gives us a Right to impunity, the in-dwelling Spirit, perseverance, and eternal glory. And, (3.)

He pronounces us free from all accusation and challenges, that would import a present liableness to eternal Death, or a bar to eternal Glory; we having Christ's righteousness, and thereby our pardon, our absolution from the curse, and our adoption, for our Plea and Defence. *Qu.* What is our State by being thus justified? *Ans.* We are accepted with God, free from eternal Condemnation, and entitled to Life, as if we had not sinned, but kept the whole Law to this time: Yea, we have some greater benefits than we forfeited, as union with Christ, the in-dwelling Spirit, and perseverance, whereby we are secured from forfeiting eternal Life for the future. *Qu.* By what Instrument, or sign of his Will, doth God justify us? *Ans.* By the Gospel-promise. *Qu.* Whom doth God justify? *Ans.* The true Believer, (whether he know himself to be so, or no,) and no others: Yea, God in justifying a man, doth as far *declare* him to be a believer, as he declares him to be justified. *Qu.* When doth God justify a Sinner? *Ans.* As soon as he is a Believer, and not before; such being the Object on whom the justifying act doth terminate, according to the Promise.

I *Exb.* SEE that your Faith be true, and then may you rejoice in a justified

SERM. State. A *false Faith* will leave you con-

II. demned, as certainly as if you had no  
 Faith : And a false Faith too many have  
 been satisfied with. *Simon believed, but*  
 yet *had neither part nor lot in this matter ;*  
 because *his Heart was not right with God,*  
 and he was *in the gall of bitterness, and in*  
*the bond of iniquity.* Be then solicitous,  
 that your Faith be right ; see that it be un-  
 feigned and true ; true for its *principle,*  
 even from regeneration ; true for its *nature,*  
 a fiducial consent, or such a trust in Christ,  
 and in God by him, as to receive a whole  
 Christ ; true for its *concomitants,* that no  
 saving Grace be wanting ; true for its *opera-*  
*tiveness and effects,* that it works by Love,  
 purifies the heart, and makes you perse-  
 vere in sincere obedience, and holy fruits.  
 All this is necessary to the *Faith* the Gospel  
 calls *saving* ; since God will judge your  
 Faith, and you, by it.

2 *Exh.* BE not satisfied merely with  
 believing, or talking, that there is a full  
 righteousness in Christ ; but *submit* to God's  
 way of imputing it ; else you will be no  
 better nor safer by it. Thousands are  
 damned as unrighteous, tho' Christ hath  
 a full righteousness. It is not from a de-  
 fect in Christ's righteousness ; no, nor be-  
 cause God fails to impute it to such, whom  
 he hath promised it to : Whence then ?  
 It is because they do not savingly believe,  
 and turn to Christ. The Gospel is God's  
 Will,

Will, as to the way of the application of SERM.  
 Christ's righteousness; and if that be not II.  
*obeyed*, we are lost. (2 *Thess.* i. 8. *Gal.* iii. 1. *Heb.* v. 9.) Unbelief, is *disobedience* to the  
 Gospel, and will destroy: *απειθεια*, which is  
 disobedience, is oft render'd *unbelief*; (*Rom.*  
 xi. 30, 32. *Heb.* iv. 11.) and *απειθεϊες*, *unbe-*  
*lieving*; (*Acts* xiv. 2. and xvii. 5.) and  
*απειθεω*, *not to believe.* *Heb.* iii. 18. The  
 work of the Ministry is to call and per-  
 suade sinners to comply with the Gospel,  
 with an assurance, that such as refuse not,  
 shall be justified by Christ; and they who  
 persist to refuse, shall perish, notwithstand-  
 ing the grace of God, and the righteousness  
 of Christ. *Mat.* xxiii. 37. *Acts* xiii. 38, 46.

HAVING thus insisted on this Proposi-  
 tion, I am led thereby to this Question:

Quest. *Are Believers as righteous as  
 Christ in equality? Or, Are they  
 equally righteous as Christ?*

*Ans.* BELIEVERS are *not* equally *righteous*  
 as Christ. Sincere Christians are in  
 some respect as *truly* righteous as Christ;  
 but yet that is not to be *equally* righteous as  
 Christ. Hence many chuse to say, we are  
 as righteous as Christ *æquè*, but not *æqua-*  
*liter*. Yea, though one assert an Identity  
 in the righteousness, yet that will not ar-  
 gue an Equality. It's one thing, to have  
 the *same* righteousness; it's another thing,

SERM. to have it in the *same measure*. The Light

II. in the air is the same as in the Sun; but yet  
 it is in a greater degree in the Sun than in  
 the air. But you will say,

Obj. *We are equally righteous as Christ, with respect to his Suretiship righteousness.*

Ans. I SHALL, *First*, Give you my thoughts concerning Christ's *Suretiship*. And then, *Secondly*, Prove that we cannot on this account, nor any other, be truly said to be as righteous as Christ in equality. As to the

*First Point*, CONCERNING Christ's *Suretiship*; I would premise, That this term *Suretiship righteousness*, is no Scripture expression, no more, nor so much as the word *Condition*. I say, not so much; for if you consider *Luke xiv. 26, 27, 32, 33.* you'll find *Condition* used exactly in the sense objected against by some: *Ver. 32, 33. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace: So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple: And ver. 26, 27. If any man come to me, and hate not his Father and Mother, &c. yea and his own Life also, he cannot be my Disciple: And whosoever doth not bear his Cross, and come after me, cannot be my Disciple.* Our blessed Lord doth in these verses propose what is necessary to Christian Discipleship, without which we cannot be saved. He pitches on  
 such

such things as were hardest to the flesh, as what his very Followers must be judged by; to inforce and improve which, he delivers two Parables. By the first Parable he adviseth men to consider well the terms or conditions of Christianity, before they engage in the profession of it, lest they be ashamed; *ver.* 28, 29, 30. By the second he confirms the first, and adds, how necessary it is to consent to these conditions, as hard as they be; for we are in a state of Enmity, and *foolishly* persist therein, since we are unable to defend ourselves against God, when his vengeance approacheth; and therefore 'tis our wisdom *in the time of his long-suffering*, to submit to the conditions of peace. This is further applied in the next words: *So likewise, whosoever he be of you, &c.* How is this redditive [*so*] properly used, or the Parables applied, if taking up our Cross, following Christ, hating Father and Mother, and persevering, are not *conditions* of our true Discipleship, and consequently of salvation by Christ? unless we may be at peace, and be saved, without being Christ's Disciples. But what need I digress, when the *Assembly*, and all valuable Divines, use the word in our sense? Yea, the Gospel so oft speaks conditionally; *If thou confests, &c.* I return to what I affirmed, *viz.* That *Suretiship righteousness* is no Scripture expression. *Surety* I know is once used, and but once as

SERM.

II.



Luke xix.

42.

Rom. x. 9.

SERM. to Christ; the word *righteousness* is oft  
 II. used; but *Suretiship righteousness* is a new  
 word, of human original, and I am sure,  
 not consonant to Scripture-sense, as it's used  
 to infer an *equality of righteousness* between  
 Christ and us. .

HAVING premised this, I will now  
 shew you, [1.] What I grant concerning  
 Christ's *Suretiship*; and, [2.] What I deny,  
 according to plain Scripture.

[1.] THE things that I *grant* are these :

Heb. vii.  
 22.

I. CHRIST is the *Surety* of the Gospel-  
 Covenant, for all his actual Seed; yea, for  
 the Elect, as far as it includes the promise  
 of the first Grace. He is engaged, on the  
 part of his people, that they shall grow in  
 grace, shall persevere, and keep covenant  
 with God, and not turn away finally or to-  
 tally from him: He doth not bind *himself*,  
 to grow in grace for us, or to persevere in  
 performing the conditions of this Covenant  
 for us; but that *we* shall do it. Yea, he is  
*Surety*, to see the ends of the Covenant  
 pursued, as to God's part, that he will for-  
 give us, be our God, &c. Not that God's  
 Truth or Ability need a Surety: But the  
 weakness of our Faith is answer'd by such  
 a support; for which end God *swareth*,  
 and appointeth *Covenant-Seals*: So doth he  
 condescend to our infirmity!

2. CHRIST hath undertaken in the Co-  
 venant of Redemption, that he would make  
 Satisfaction to Justice for us, and obey the  
 whole

whole Will of God ; that he would actually bring into the Gospel-covenant all the Elect, by causing them to believe ; and that he would bring each of the Elect to eternal Glory in a way of Faith and Holiness ; of which before. But you must not hence infer, that Christ engaged to repent for us, or to believe in himself for us ; which to do, would suppose him a Sinner, and to need a Mediator. He was a real *Sponsor*, engaging to do all that belonged to him.

3. CHRIST accordingly died in our nature, and that not only for our good, but in our stead ; *nostro loco*. We were liable to die, but he stepped in and *died*, that we might not die ; who otherwise must have died, but now live by his dying for us. He was a proper *αντιψυχος*, he gave his Life for ours ; yea, and this to vindicate the glory of God in exempting us from death. He also *obeyed* for us ; not indeed to exempt us from obeying, (for by it we are brought to obey, instead of rebelling,) nor only to be a holy offering and example ; but that the want of our perfect obedience might not exclude us from acceptance and heaven ; and that by his obedience and sufferings, he might acquire for all his members a Title to happiness, in his right, and not to be merited by any work or obedience of their own. That the Lord Jesus did suffer properly *in our stead*, is plain from what the

SERM. Scripture says, that he came *to give his life*


II. *λύσει αὐτὴ πολλῶν, a ransom for, or instead of many; and again, that he gave himself*  
 Mat. xx. 28. *ἀντὶ λύσειν ὑπὲρ πάντων, a ransom for, or in the*  
 1 Tim. ii. 6. *room of all.* He was typified in the Sacri-

fices, whose lives were given up *instead of* theirs, for whom they were offered; and he is oft called *a Sacrifice*. Neither is it to be doubted, but he actively obeyed *in our stead*, in the sense above given; yea, and hath excluded also the necessity and place of our obedience for the *Impetration* of any saving benefits. Thus far the Word of God directs us to call Christ, either *Surety, Sponsor, Representative, &c.* But,

[2.] THE thing that I *deny* is, That Christ by his obedience made atonement or merited for us, as a proper *pecuniary Surety* in the Law of works. The thing is far otherwise; for Christ suffered and obeyed as a *Principal* and sole undertaker, and not as a *Surety*, that supposed us Principals in that undertaking. He bound himself to God, to give his life, by dying *in our stead*, to save ours; but he never was bound in one Bond with us, that he *should do so*. I shall give you a few Reasons of many.

I R. GOD never *proposed* it to fallen Sinners, to make atonement for their Sins, and by Merit to recover the eternal Life, which they had forfeited. Where is the Law or Covenant, whereby God proposed this



this to Sinners, as their Duty, and a way SERM.  
 for their recovery? By the Law of works II.  
 it was impossible, and a contradiction:   
 And the Gospel condemns all thought of  
 it, as contrary to the whole scope of it.  
 The compact between the Father and Son  
 was not a Law or Covenant proposed to  
 Sinners, for their performance of the con-  
 ditions thereof. Now a Money-Surety is  
 bound to no more, than the Principal is  
 bound to do. If I am not obliged to pay  
 a hundred pounds, neither is my Surety  
 bound to pay a hundred pounds. But you  
 will say,

Obj. *By the Law, we were bound to  
 obey the Law perfectly, or to die for it.*

*Ans.* Yes: To obey was your Duty, and  
 to die was the Penalty if you disobey'd.  
 But, (1.) You were not bound to die,  
 though you obeyed perfectly: But Christ  
 was bound to obey, and to suffer though  
 he obey'd. (2.) Nor were you bound,  
 when you did sin, and suffer the Penalty,  
 to obey afresh in a way of meriting forfeit-  
 ed blessings: But Christ suffered, and yet  
 obey'd to merit forfeited blessings, and  
 more. (3.) Nor were you bound to suffer  
 as your *Duty*, and that in a way of Propi-  
 tiation, to reconcile the offended God by  
 it as an act of obedience: Yet Christ en-  
 gaged in this manner: (4.) Nor were you  
 bound by the Law, that the Son of God  
 should assume your flesh, and therein obey  
 and

SERM. and suffer: Yet thereupon depends the Sa-

II. tisfaction and Merit of the obedience yielded; thence is the Value, of the acts done and sufferings endured. It were not a Payment without that; for dying and obeying too, would not serve to save Sinners, if it were not the Son of God in our nature did both; *This goes into the Price and Payment.* Could men have done it, it had been no Payment, supposing but one Sin before. So that in this very respect, Christ was bound to redeem you, by paying a *Million* in the value of his Person; and the same Actions and Passion as done and suffered by you, would not have been *one Penny* in value. And is he properly but *your pecuniary Surety*, when he is bound for a *Million*, and you not for a *Penny*, as in *Redemption-work*? Yea further, (5.) You are supposed fallen, and the *Covenant of Works* broken, ere Christ undertakes to pay any thing. And can the *Bond* be the same, when the *Parties* are changed, and the *Conditions* so changed on both parts, as to the *Creditor* and *Debtors* too; the former granting other things, the latter paying greater things; the first in the rewards, the latter in the duties? Is it the same *Bond*, and you *Principals*, when transacted without your privity, your consent not given, the terms not exacted from you, and (unless to reproach you,) not possible to be *proposed* to you? God knew himself

himself and you too well, to propose to SERM.  
 you, " If you will make your souls an II.  
 " offering for sin, and perfectly keep my  
 " Law, I will then receive you again into  
 " favour:" Yet this would change the  
 Bond. Or if you would be thought *Prin-*  
*cipals* in the Covenant of Redemption, it  
 must thus be proposed to you; " If you  
 " will procure and send the Son of God,  
 " to take your flesh and die, and to obey  
 " the Law for you, then I will be recon-  
 " ciled to you:" Had he been thus in  
 your disposal, and he had done it at your  
 disposal, you might claim at the rate as  
 some do. But though God gave his Son,  
 and his Son gave himself to redeem you,  
 yet *you* never gave him; no, nor were en-  
 gaged to give him, as the Condition of your  
 recovery.

THESE, and many other Considerations,  
 should lead us to conclude, that *Redemp-*  
*tion-work* was proposed only to Christ in  
 the Covenant of Redemption, and that he  
 was *Principal* and sole undertaker, as well  
 as the sole Performer, *and of the People* I sa. lxiii.  
*there was none with him.* He alone under- 3.  
 took to satisfy Justice, that we might be  
 redeemed; he alone engaged for the whole  
 Impetration work, and to find the Merit  
 of our happiness. And though part of his  
 Obedience was that, which we were oblig-  
 ed to do, (yet not for Redemption at all;) as  
 nevertheless his Obligation to do it was not

SERM. as our *Money-Surety*; but by a voluntary

II. Sponſion he entred into a Bond, that depended not upon our conſent or performance, and by which we have no claim, but at his and the Father's pleaſure. It was *us* he was to buy, but it was *he* alone ſtood obliged to pay: He engaged *to die for us*, but that is not engaging *for us as Principals*, that he would die; a thing, which we never were obliged to. He did not engage, we ſhould not ſin; nor if we ſinned, that we ſhould make ſatisfaction: But he engaged, that *he* would ſatisfy God, that we might not die for our Sins; even *one Chriſt* for all of us, and *once to die* inſtead of our eternal Death.

2 R. WERE Chriſt a proper *pecuniary Surety* in his death and obedience, there would be no room for God's forgiving us any Sin, or giving us any Mercy *as of free gift*, unleſs he forgave us more than Chriſt ſatisfied for, or beſtowed what he did not merit. This is evident: For if my Surety be bound with me to a Creditor for a thouſand pounds; if my Surety pay, as my Surety, this thouſand pounds, the Creditor *forgives me* nothing, but I pay him all. So as to Merit: If I buy a Jewel for an hundred pounds, and give Bond for it, with a Surety bound with me for that Sum; if my Surety ſhall pay that hundred pounds, can the Seller be ſaid to *give me that Jewel*? No; I in a Law-ſenſe paid him,

## Of Christ's Suretiship.

III

him, because my Surety did it. Where- SERM.  
as the Gospel lays the Strefs of our felicity II.

upon Forgiveness: *Rom. iv. 7. Acts xiii.* 38. And though Justice do not suffer, as having received glory by Christ, yet that is not to *exclude* Forgiveness, but to *make way* for Forgiveness in a consistency with his perfections. And further, God no more *sells us* any blessing, notwithstanding Christ's Merits, than Christ sells them to us: Whereas he must sell all benefits, and forgive no faults, if he be considered as a Creditor, and Christ as our Money-Surety. But you will say,

Obj. *God may be said to forgive us, being he admitted Christ to be a pecuniary Surety, tho' we pay by him.* Ans. That goes a very little way towards Forgiveness; yea, and to refuse it in Money-matters, is hardly admissible by the rules of equity. It sounds low, to hear a Creditor say, "You were bound to me for a thousand pounds, which I was paid by one that I allowed to be your Surety; and because I would take it from you *by him*, I forgave it you, though I got from you legally by your Surety every Farthing of your Debt." This is not *forgiving*; and the admitting such a Change, whilst the very debt in kind is paid, is not an abatement. Yet still,

Obj. *God procured Christ to be our Surety, and therefore he forgave us.* Ans. In discharging a Debt, this will not amount

SERM. amount to Forgiveness. If one owes me

II. ten pounds, for which I cast him into prison; on finding him insolvent, do I forgive him, if I get one that wisheth him well to pay it for him? I befriend him indeed, but am paid all my self, even by him in his Surety, without any forgiving. I know nothing more suspicious to be an Error, than what tends to overturn the doctrine of the Forgiveness of Sins, which is the great support of a poor Sinner; and with this the notion of strict *Money-Suretiship*, whereby we paid all to God, is chargeable: Whereas if you consider God as Ruler, and Christ as Mediator, making satisfaction for criminals by enduring punishment in their stead, we avoid all the difficulties which that of *Money-debts* perplex the work of Redemption with. The *Socinians* main strength lies in Objections, from Sin being as a Money-debt, and Christ's Death being the payment of a debt, even the *Idem*. This is perceived, and therefore denied by our best Authors against the *Socinians*, as *Lubbertus*, *Essenius*, *Turretin*, *Owen*, *Stillington*, &c.

3 R. WERE Christ a proper *pecuniary Surety* in the same Law of works with them, then every Believer would be entitled to the *same Reward* as Christ is entitled to; yea, and as much, or more than Christ. This is evident: For if I covenant with another,

another, that in consideration of my pay-  
 ing a thousand pounds, I shall enjoy such  
 an estate of fifty pounds a year; if I have  
 a Surety engaged with me for the payment  
 of that money, and by my Surety I pay  
 the thousand pounds; upon this I have the  
 legal right to that estate, rather than my  
 Surety; and at most my Surety can have  
 a right to no more, than that fifty pounds  
 a year in common with me by those co-  
 venants: Or if there be other covenants  
 between me and him, wherein I engage to  
 repay him that or more, in those covenants  
 he is not my Surety, but a distinct party.  
 Hence it follows, that we are entitled to  
 be *exalted over all*, and have a *name above*  
*every name*, to *see our Seed*, to be regard-  
 ed as *saviours*, or at least to be satisfiers to  
 God for ourselves, and our own Redeem-  
 ers in a Law-sense. And if it be said,

Obj. *Christ paid all personally, and not we,*  
*and therefore he hath peculiar Rewards and*  
*Honour.* Ans. The Principal and Surety is  
*one legal Person*, and therefore, if the Law  
 reckon that we satisfied in Christ, the Re-  
 ward promised on that satisfaction is com-  
 mon to us with Christ. The Law gives  
 the honour as it receives the tribute, and  
 distributes the recompence as it estimates  
 the obedience: And if *one Person in Law*,  
 made up of us and Christ, alike obeyed in  
 a Law-sense; then *one Person in Law*,  
 made up of him and us, must be alike re-  
 warded;

SERM.

II.

SERM. warded ; and as we are reckoned to do all,  
 II. so we are adjudged to have a Right to all  
 that is due upon that doing. I shall say  
 more of this presently.

4 R. If Christ be a strict *pecuniary Surety*, I think it will be impossible to confute many very erroneous Opinions, which naturally are deduced therefrom. What can be said against our being *justified* actually *before we believe*? For if we satisfied the Law in Christ, how can our Justification be suspended till we believe, unless there be some other Law? The Law acquits us, as soon as the condition is performed by us. And if you say,

Obj. *We do not apply Christ to ourselves before Faith.* Ans. (1.) God, by the Law, applies him to us, if we have satisfied it ; and he hath applied him already, in making him our Money-Surety ; for the Law will execute itself, whether we apply or no. (2.) When the conditions are performed by us, it's against the Law to deny us the Reward ; or at least to continue us under its Curse a moment ; yea, or to enjoin any terms on us for possessing the Reward, besides its own conditions, which are fulfilled by us : For after this, the laying of guilt on our persons at any time is unjust. Or should it be said,

Obj. *We are not Christ's Seed, till we believe.*  
 Ans. All will not own that : But if we ever satisfy in Christ, it must be when he satisfied ;



fied; it is not to be done now, when the Act of performing the atonement, and paying the debt, is over. Can we, by becoming his Seed now, be esteemed to pay what he paid so many years since, if we did not pay it then? Or can he be our *Money-Surety*, by whom we pay now when he hath done paying, and not then when he was paying? But,

Obj. *He being given by God to be our Surety, and not appointed by us to die, God may suspend giving us the benefits of his death, until we believe.* Ans. If God made him a strict *Money-Surety* with us in the Law of Innocence, he either did change the Law, or precluded himself from a Right of suspending the benefits, (at least the restoration of his Image, and Freedom from the reign of Sin, the curse and wrath of God,) till we believe: For the Law is *changed*, if it say, "Thou shalt be free from the dominion of Sin, and the guilt thereof, but not till thou believe in Christ, though thou hast already legally performed all the legal conditions:" But if it be not changed, it immediately entitles to the Reward, and must be violated, if at least any Punishment lie upon the perfect performer of the conditions; for it's a punishing us after the debt is legally paid by us. Now though there is hardly a Truth more plain in the word of God, than that *the Wrath of God abides still upon all unbelievers, notwithstanding*

SERM. *Christ's Death*; yet you see, how this notion of *Money-Suretiship* shakes it. I might give other Instances; as, that we ought not to confess our Sins, nor pray for forgiveness; that God afflicts only from Sin, but not *for Sin* at all; that God will judge and justify us only by the Law of works, and we are saved by that Law; that if God charge us with Sin, we may charge him with unrighteousness; that *David* was as acceptable to God, whilst he murdered *Uriah*, as when he obeyed God most; that God requires nothing from us, to escape his wrath and curse for Sin; and that we must not propose any benefit to ourselves by any Duty, or acting of Grace, nor are we a jot the better by them. These, and the like, spring from this very Opinion, "That we satisfied the Law fully, and perfectly obeyed it in Christ, as a *pecuniary Surety* with us in that Law;" to say nothing of the advantage the *Socinians* have thereby. These may caution us in our conceptions, especially when the considering of Christ as a *pecuniary Surety* of the Law of works, paying debts to a Creditor, is not necessary to any one Gospel-end; neither the glory of Christ, the government of God, the salvation of the Elect, the spiritual comfort of Believers, or the promoting of Holiness: All which are more clearly subserved by this word, a *Surety of the new Covenant*, joined with other

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Other words frequently used by the Holy Ghost, as *Mediator, Redeemer, Saviour, Ransomer*, and the whole œconomy of Redemption plainly stated thereby.

5 R. CHRIST's being a strict *Money-Surety*, would be a very great loss to us. If he be our Surety in the Covenant of works, then we can have no claim to any benefit but what the Covenant of works promiseth ; whereby we shall lose Union with Christ, the in-dwelling Spirit, and whatever degree of Glory is to be expected by Christ, above what *Adam* was to enjoy in case he had not fallen ; of which I have spoken before. The reason is, If I have a Surety in a Bond, wherein I have certain immunities upon paying a sum of money, if my Surety pay that money, I can thereby have a right to no more immunities than that Bond contains.

6 R. CHRIST, where he is called a Surety, was the *Surety of a better Testa-* Heb. vii,  
*ment* ; and therefore not of the Law of <sup>22.</sup>  
works, which enjoined obedience, and inflicted death on sinners. The word *διαθήκη* is sometimes rendered *Testament*, sometimes *Covenant* ; and well it might be rendered a *legal Disposition* : But call it which you will, this Testament or Covenant of which Christ is Surety here, cannot be the Covenant of works. It was not the Covenant that obliged us to die for Sin, or perfectly to obey in a way of merit, of which he is

SERM. said to be the Surety here. Is the Law of

II. works that *better Covenant* or Testament ?

Or must Christ be a Surety for us in the Covenant of works, because he is the Surety of a *better Covenant*, which is not the Covenant of works ?

IF you doubt whether this *better Covenant* be not the Covenant of works, consider the whole Context. This *better Covenant* is opposed to the *Jewish Covenant*, as the Priesthood of Christ is opposed to the *Levitical Priesthood*; which Priesthood of Christ the Apostle proves to be higher and better than the *Levitical*, by many arguments: As in particular, Christ was a Priest *after the Order of Melchisedec*, who was greater than *Abraham* or *Levi*: He succeeded the *Levitical Priesthood*, as it was *unable* to attain the great ends of Priesthood: His Priesthood is *unchangeable*, because he *ever lives*, and those Priests were mortal: Christ was made Priest *with an Oath*, they *without an Oath*: And to add no more, Christ *was made Surety of a better Testament*; which is again expressed by saying, *He is the Mediator of a better Covenant*, or Testament; and then it follows, *If the first Covenant had been faultless, there had been no place for a second*. Now it is manifest, the *better Covenant*, or Testament, must be the same in both these places; and the word in the original is the same in both. And you have here a full account, what this *better Covenant* is: It's the *new Covenant*,

Heb. viii.  
6, 7.

## Of Christ's Suretyship.

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nant, wherein *forgiveness of sin*, among other blessings, is promised : At most, it's the *Covenant of Grace* as in the last edition ; of which Covenant, but on different accounts, Christ is called the *Mediator*, the *Surety*, the *Testator*. And the *betterness* of this edition of the Covenant, is founded on the betterness of Christ's *Priesthood* ; who purchased it with all its benefits by his Blood, confirmed it by his Death, and by his *Intercession* secures the great ends of it. So that, *By how much* he had a better Priesthood, *By so much* he was made a *Surety of a better Testament* : Or, as the Apostle afterwards expresseth it, *He hath obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises*. And was this now the Covenant of works ? Surely no : For the Law of works pronounced the *curse*, this the *blessing* : The Law of works bindeth *guilt* ; this assures us, that *God will be merciful to our unrighteousness, and our sins and iniquities he'll remember no more* : The Law of works is a killing Letter ; but by this Covenant, of which Christ is Surety, God writes his Law in our hearts, and is to us a God, and we to him a People. Yea, Perseverance also is secured ; for the Lord Jesus being Surety of this blessed and better Covenant, will see it kept by all the parties ; he undertakes to have its ends accomplished, and to secure its being fulfilled. Be-

SERM.  
II.

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Heb. viii.  
8, & seq.

Heb. vii.  
22.

Heb. viii.  
6.

SERM. lievers then shall persevere; and New Testa-

II. ment Saints shall generally have freer access  
 to God, shall fear and know God more,  
 and be holier, than Old Testament Saints.  
 Yea, all the Elect shall be brought into this  
 Covenant, and be saved by it.

As *Mediator* of this Covenant, Christ  
 Heb. ix. died for the redemption of transgressions, even  
 15. of those under the first Testament, viz. be-  
 fore his Incarnation; which were pardon-  
 ed on the prospect of it: And by his Death  
 he purchased, that *they which are called*  
*might receive the Promise of eternal inheri-*  
*tance.* As *Testator*, he bequeaths, and dis-  
 poses by and according to this Gospel-Testa-  
 ment, what he acquired by his obedience,  
 even to a bloody death; and by that *death*  
 this Testamentary disposition is *irrevocable*.  
 As *Surety*, he undertakes, that his Testa-  
 ment (which is also God's Covenant with  
 us,) shall be fulfilled, even on our parts,  
 as well as on the part of God to us. And this  
 the Apostle directly applies to Christ's *ever*  
*living and interceding*, as what fitted him  
 for it, and whereby he executes this Sureti-  
 ship: *Wherefore he is able also to save them*  
 Heb. vii. *to the uttermost, that come unto God by him,*  
 25. *seeing he ever liveth to make intercession for*  
*them.* Many Testaments are unfulfilled,  
 because the Testator, being dead, cannot  
 see to the execution of them, and so the  
 Legatees are wronged: But Christ *ever*  
*lives*, and attends to the fulfilling his Testa-  
 ment,

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ment, which is the same with God's Covenant; with respect to which as God's Covenant, he still *intercedes*, as well as ever lives: Accordingly you'll find, that this Apostle lodges the height of the security of Christians, against and from condemnation, upon this *Intercession* of Christ; *Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God; who also maketh Intercession for us.* He ascribes our Safety to his *living* and *interceding*, rather and more than to his mere *dying*; for though *by his death* he acquired and bequeathed absolution, &c. for his Seed; yet it's *by his living again*, and *interceding*, he secures, and sees his Seed possessed of that absolution, and all other blessings. And if we consider, that this Covenant mentioneth here, rather benefits promised to his Seed, than conditions of any benefits as required either of him or his Seed; he seems to be pointed at here more directly as a *Surety* to see God's Promises made good to his Seed, than to secure that the Engagements they are under by the New Covenant shall be made good by his Seed; though it's a great truth, He is a *Surety on our part*, that we shall keep Covenant, or we should soon undo ourselves.

I THINK then, it is past contradiction, That the *Covenant* Christ is Surety of in this place, (which is the only place where

SERM. he is called a Surety,) is the *Gospel-Cove-*

II. *nant* : And if so, he can, even as a *Money-Surety*, hereby be bound with us to no more, than what we are engaged to do and suffer by this *Gospel-Covenant*. It is true, by the *Covenant of Redemption*, he was engaged to suffer death in the human nature for Satisfaction, and this in our place; and also to obey the whole Law; and both, for the Salvation of his Seed: But in that *Covenant* he was Principal; for God never obliged us to *Redemption-work*, either by ourselves, or by any other; and therefore Christ herein is what the *Civilians* call *Expromissor* : He is obliged alone, though he acts for another. But how strange is it, that from Christ's being a *Surety* of the *New Covenant* or *Testament*, men should conclude, that Christ is a *Money-Surety* of the *Covenant of works*; and as such, paid all our *Old Covenant debts*, as debts; and that altogether in Kind, and so as we are accounted to pay that debt, and to merit Life by that very *Covenant*? yea, and should go so far, as to damn all that will not say as they say; though to say so, makes either Christ's obedience, or his sufferings, needless, all *Forgiveness* impossible, all *Gospel-terms* of application of Christ's Merits unjust; a suspension of a Right to those benefits for any time, injurious; a Right in men to equal rewards with Christ, inviolable; all  
remains



remains of Displeasure on the unconverted SERM.  
 Elect, and the Reign of Sin in them, mat- II.  
 ter? of just complaint against God; and  
 a Claim to any greater blessings than the  
 Law of works promised, impossible.

I MIGHT further argue this Point by other considerations: As, that it's inconsistent with Christ's being a Mediator, he being a Party; and also with Christ's being a proper Redeemer of Sinners, any more than of himself: Yea, it excludes the true Gospel Imputation of Christ's righteousness in our Justification upon believing; as there's no Righteousness of Christ that we have given us; since it was legally *in us* as much as *in him*, we having legally performed the conditions as much as he; and so we need not look out of our selves for Righteousness, for though our Surety did the acts from whence that Righteousness resulted, yet the Law-Right was in us as well as in him; with many other.

ALL I aim at by insisting on this Point, is to guide your thoughts to true apprehensions of the Doctrine of Satisfaction, and to secure you against the vulgar mistakes and dangerous notions that are gathered from the abusive straining of the word *Surety*. Whereas, if you consider God as *Rector*, Sinners as *Criminals*, and Sin as a *Crime*, making Sinners liable to the curse according to the Law; which Law must be honoured in the satisfaction of Justice,  
 and

SERM. and vindication of the Divine Government :

II. And the Lord Jesus, on the Law-giver's proposing it, freely undertaking, and promising in the Covenant of Redemption, to submit to the obligation of bearing the punishment due to, and in the Stead of those Sinners; this punishment being to be endured in the human nature, and being of equal Weight, yea, and in many things, of the same Kind, with what they were to endure: And the Law-giver promising to Christ, for his enduring this Punishment and perfectly obeying his Will, that a great and certain Number should certainly believe in him; and that all believing in him, should in his Righteousness be pardoned, adopted, sanctified, and eternally saved, in a way of Faith and persevering Holiness, to his Glory; and that Sinners should have an Offer of these benefits on the Terms of the Gospel-Covenant, and the benefits be assuredly dispensed in that Gospel-way, &c. I say, In this manner every thing is consistent; and with these limitations, the terms *Sponsor*, *Mediator*, *Surety*, and *Redeemer*, are proper and consistent. I proceed now to the

*Second Point*, To prove that we are *not equally righteous* as Christ; and here I shall have occasion to shew, we are not so as to his *Suretyship righteousness*.

[I.] WE are not *equally holy* as Christ; as this is a conformity to the Divine Image and  
and

and Will, and is called *righteousness*. Have we an habitual Holiness, in a measure comparable to his? Or can we pretend to that Purity of heart and life, or that exalted Obedience to the Will of God which he rendered? Our hearts must condemn such a thought; nay, Angels dare not be rivals with him therein; much less can we, *vile Creatures*, whose defects are so manifest, and whose defilements are so many. He is proposed as *our Example*; but in what is it we can imitate him in Equality?

[2.] It is not true, that we *performed the conditions* of redemption and life equally with Christ. I suppose, they mean this by *Suretiship righteousness*, who chuse that word. They think, that because a Principal may be said in Law to pay to the Creditor the very same Money as the Surety pays, and is considered in Law to have paid it equally with the Surety; therefore all Sinners for whom Christ died and obeyed, did then equally die and obey as Christ himself: Or as others would have it, that when they *believe*, God doth account, that they died and obeyed equally with Christ, and they have fully answered in a Law-sense the Law of works; so that they are justified by that very Law, being truly and legally innocent by the Satisfaction they have made, and the Obedience they have yielded as one legal person

with

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Job xl. 4.

Mat. xi.

29.

SERM. with Christ: And so they are *righteous as*

II. *Christ*, not barely in Similitude, but in  
 Equality.

BUT though I grant, that the Righteousness of Christ, for which we are justified, be a righteousness adequate to the Law, yea, *supra-legal*, as well as in substance truly legal; yet I deny that to be a *Suretiskip righteousness*, in a sense that can infer us *equally righteous* as Christ. For,

I R. I HAVE fully proved, that Christ was not a *Money-Surety* with Sinners or Believers in the Law of works, though he died in their stead, and his Death secured their release and happiness; because the Law-giver in the Covenant of Redemption admitted and promised this; and the Gospel doth proclaim this, and assure Christians, that they shall be treated as believers; yea, and as if themselves had obeyed and satisfied, *viz.* as to all the blessings promised to believers. But all this doth not infer, that we paid the price of heaven, or that we legally endured the Wrath of God; there's no *Suretiskip* that amounts to this, and therefore no *Suretiskip righteousness* that connotes it. Christ was not our *Money-Surety* in the Law of works, in performing the Law of Redemption, and therefore we cannot be said to do and suffer what Christ did, *equally* with him; nor consequently, to be *as righteous as he* in Equality. But should it be urged,

Obj.

Obj. *Christ was made under the Law, to redeem them that were under the Law; that we might receive the Adoption of Sons.* SERM. II.

*Ans.* (1.) I MIGHT shew, that the Context confines this to the following sense, *viz.* Christ was made under the *Jewish Law*, (delivered Four hundred years after the Promise,) which could not give *Life*, nor the *Spirit*; under which Law the *Jewish* believers were *shut up*, and it was their *Schoolmaster*, and they as *Servants in bondage under the elements of the world*, that is, the Ceremonies; and so were far from the designed *liberty* of adopted Sons. But Christ was *made under this Law*, to redeem and rescue those *Jewish* believers from this *bondage*, and to bring the *Gentiles* as well as they, and at one instant with them, to the Gospel-freedom and liberty; which is called *the adoption of Sons*; even a Liberty from the *Jewish yoke* and bondage, which many were still fond of. (Consult *Gal. iii.* and *iv.*) In this sense, it is not the Law of Innocency, as a proper Covenant of works, that is meant by the Law under which Christ was made. The Law of innocency or works, had not in it these ceremonial Ordinances, and the like. Yet,

(2.) I GRANT, that Christ in taking our nature, became a *Servant*, and was thus subject to the Law of Innocency, to its precepts, and its punishments, as a *Medi-*

Gal. iv.  
4, 5.

SERM. *Mediator*, according to the terms adjusted  
 II. in the Covenant of *Redemption*. But,

⎵ (3.) How follows it, that because he obliged himself in the Covenant of *Redemption*, that he would in our nature be *subject to the Law* for our redemption; that therefore he was *such a Surety* in what he did, as that we legally did what he did; and that, in the estimate and sentence of that Law, as a Law of works? It is so far from concluding this, that it concludes the contrary. We did it not, because he did it; he did it *to redeem us*, we were to do it to prevent the need of redemption; and had we done it, there had been no room for his doing it: And obeying alone would have served our turn before Sin, and neither our obeying nor suffering could serve the turn after Sin. Further,

(4.) CHRIST did not then *become a Surety* or an undertaker to die for us, by being made under the Law; but he was *made under the Law*, because he had undertaken to die for us. His very being made under the Law of works, was but the performance of a *previous engagement* to the Lawgiver; this being one Article in the Covenant of Redemption, That he should *take our nature*, and be a *Servant* under the Law, and *make his Soul an offering for Sin*. Can any infer then, that because Christ was made under the Law, in performance of his *prior engagement* to redeem lost Sinners;

Heb. x. 5.

Heb. iii.  
10.

ners; to which engagement *these Sinners* were never obliged; that therefore these Sinners did truly do and suffer, whatever Christ did and suffered to redeem and save them? It is true, that but for Sinners, and the Law, and Divine Justice, Christ needed not to enter into any obligation, that he would be under the Law, and die for Sinners, and obey to make the Law honourable. But what is this *to make us Principals* in that Bond, whereby he became obliged to come under the Law, and die for us? The Law is honoured, and Justice satisfied, but not *by us*, though *for us*; since he alone stood obliged by his Bond, to honour the Law, and to satisfy Justice. It was not from any obligation the Law of works had upon him, that he became obliged to be *a Subject*; or if he became a Subject, that he *must die* whilst he was an innocent person: Nor was it the Law of works, that gave him *a right to his Reward*, if he should obey and die; this Law never promised, his Death should be *a Ransom for all*, and he be *glorious* as a Redeemer. The Law of works hath nothing of this; Christ had to do with a higher Law, before he submitted to this; a Law wherein he was Principal, transacting without us, though for our recovery. I'll give you an instance to illustrate this: There is a Law made, that he that commits High-treason shall die; a Thousand persons com-  
mit

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SERM. mit High-treason in various degrees, and

II. are condemned; but the Law-giver, or  
 absolute supreme Ruler, makes a Law,  
 that if such a great Monarch will become  
 his Subject, and die to expiate this Treason,  
 those condemned Traitors shall be for-  
 given, and released in such a time and way,  
 as is agreed between the Law-giver and this  
 Monarch: This Monarch becomes a Sub-  
 ject, and dies to expiate the Treason, and  
 deliver the Traitors. Now here the Law-  
 giver is satisfied, the end of the Law is  
 answered; the Monarch dies in the stead  
 and place of the Traitors; and they in a  
 fit time and way are released. But yet  
 they cannot be said to die, nor to pay a  
 Ransom for their Lives; much less can it  
 be said, that they paid as much as the Mo-  
 narch. But again,

2 R. WE did not equally with Christ,  
*perform the legal conditions* of redemption:  
 Otherwise, we equally vindicated the ho-  
 nour of Divine Justice, as Christ did; we  
 purchased the Spirit's Operation, and Faith,  
 equally with Christ; we *redced* our-  
 selves, and *bought the Church* with Christ's  
 blood, equally as Christ did; all which  
 are notoriously false. The ground of the  
 Consequences is this, He that equally per-  
 forms that by which a thing is effected or  
 procured, doth equally effect or procure  
 that thing: Therefore if we performed  
 that equally with Christ, by which the  
 honour



honour of Divine Justice is vindicated, we did equally honour Divine Justice: If we paid the Price of our Redemption, and that whereby Faith and the Church is bought, in equality with Christ, we did redeem our selves, and purchase Faith and the Church, equally with Christ, the performed conditions being the Ransom and Price.

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II.

3 R. IF we performed the legal conditions equally with Christ, we then are *entitled* equally with Christ, to all the Rewards proposed to Christ upon those conditions. The ground of the Consequence is this, Whatever is proposed and promised upon any conditions, is equally due to all who equally perform those conditions: Therefore if Christ is to have *a name above every name*, and all *Judgment* and *Authority* committed to him, for obeying the Law and dying; then if we have equally with Christ so obeyed and died, we are to have *a name above every name*, &c.

4 R. IF we performed the legal conditions equally with Christ, then we have *an equal share* in whatever contributed to make Christ's Sufferings and Obedience *satisfactory* and *meritorious*; and so the Influence of the Divine Nature, into the value of all the performed conditions, was equally ours, as it was Christ's. The reason of the Consequence is this, Whatever is *essential* to the performed conditions, must be equally ascribed to all that equally

SERM. performed those conditions; and none of  
 II. you will doubt, That it was not sufficient  
 ~~~~~ to redeem Sinners, that the mere acts were  
 done, and the sufferings endured; but that  
 they were to be done and suffered by him,  
 that was habitually holy to perfection; yea,  
 by him, that was *the Son of God* in our na-  
 ture: The value resulted from the Dignity  
 of his Person; and had he not been *the  
 Son of God*, he could not make Satisfaction  
 for Sin by his obedience: It then unavoid-  
 ably follows, That if we equally obeyed  
 and satisfied with Christ, then we are ac-  
 counted legally to have the Dignity of the  
 Divine Nature in what we performed, and  
 that in equality with Christ; a thing the  
 Law never obliged innocent man to, and  
 a thing too great to be assumed by sinful  
 wretches.

WHAT need I more Arguments to prove,  
 that we did not equally with Christ perform  
 the legal conditions? Though we have the  
 same Right to a freedom from condemna-  
 tion and to eternal glory as if we had, yet  
 we are excluded from that *carnal Pride*, in  
 saying we did it legally ourselves, and are  
 engaged against *Idleness* and *Security* in  
 our obedience to the terms of the applica-  
 tion of what Christ hath performed. If  
 we dare not pretend, that we satisfied  
 Justice, vindicated the honour of God's  
 Government, purchased the Spirit of grace  
 and Faith, and redeemed ourselves, yea,  
 and

and the whole Church, in equality with Christ; if we abhor pretending to the same Glory and Authority, which belongs to Christ as Redeemer, in equality with him; if we tremble at pretending to have an equal Share with Christ, in the dignity and value of his obedience, from the glory of his Divine Person as the Son of God; we must renounce this conceit, that we *equally performed the conditions*, the reward whereof is our Redemption and Salvation; and therefore should renounce, that we are *equally righteous* as Christ. The performance of these conditions being the legal Righteousness of Christ, and that for which we are justified and saved, it is not to be equally ascribed to us and Christ; and for any Pretence to it from its being a *Suretyship righteousness*, you have seen there is no Suretyship of that kind, as will infer that we performed whatever Christ performed, or suffered what Christ suffered for our Redemption, much less equally with him.

THOUGH I might stop here, for it is the Righteousness of Christ, as it was the performance of the legal conditions, which is intended by *Suretyship-righteousness*, in respect of which we are said to be *equally righteous* with Christ; yet I will proceed further, and observe,

[3.] IT is not true, that we are *equally righteous* as Christ, as he is righteous with respect to his *Right to the reward*, upon

SERM. his performing the conditions thereof. If

II. any thing would afford a shadow for the assertion, this is likeliest to do it; though alas, the thing intended is of a higher nature, even the performance of the condition it self; but yet, even in this lower Sense it is ungrounded. By *the Reward*, I mean, what was promised to Christ for himself or others, in consideration of what he was to do and suffer. I shall briefly give you some considerable *differences* between *Christ's Right* to the Reward, and *our Right*, even though it is in Christ's Right we obtain all saving blessings.

1. CHRIST'S Right was *by his own Purchase*, but we have a Right *by Gift*, and do receive every benefit as the effect of his Purchase. He bought a Pardon for penitent believers by his own blood: He graciously gives believers this Pardon secured by his title. Is there nothing peculiarly honourable to Christ, distinct from us? Sure, he hath the Glory of the Purchase, and of his Beneficence; whilst we have reason for humble Gratitude, as needing this, and receiving it as a Gift, though he makes it safe to us. *Rev. i. 5, 6.*

2. CHRIST is righteous, as *the Subject* in whom Righteousness inheres and formally is; but Believers have it *by Imputation*, and hold all *in dependance* on it as in Christ. The Purchase is peculiar to him, and the Right resulting therefrom, never alienable

alienable from his Person; though it be so transferred, as to be the plea and security of believers, for what is promised to them: Though it be *upon them*, it is still *in Christ*. Surely then, here is somewhat of a distinct Ground, as to the degree, reason, and manner of denomination: *Subjectively* righteous, and *imputatively* righteous; *Originally* and *independently* righteous, and *dependently* righteous, have not a Sound of equality. The Moon that borrows its light from the Sun, and depends on the Sun for light, is not equally light as the Sun, tho' it have the same light. Believers use, and apply themselves daily to this righteousness, as it is *in Christ*, that they may be dealt with according to it.

3. CHRIST had *nothing forgiven him*, and needs no Forgiveness; but Believers are *forgiven much*, and oft need Forgiveness, and are taught by Christ *daily to pray for it*; yea, much of their happiness and hope lies in God's *forgiving them*. Is there a full Equality between him that is happy by Pardon, yea, is often pardoned actually *after* he is justified and made righteous; and him that never needed a Pardon for himself, yea, in whose Right that Pardon is granted when *so often* needed? Alas! Believers have their Right to blessedness *maintained* by God's frequently forgiving their sinful forfeitures: Without this Forgiveness they would soon be liable to misery, and to be

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Rom. iii.

22.

Luk. xi. 47

Rom. iv.

7, 8.

SERM. dealt with as unrighteous : And are such

II. *equally righteous* as Christ?

4. IT were intolerably arrogant, for Believers to *plead with God*, so as they might justly do, if they were *equally righteous* as Christ. Dare they say, "Lord, we need  
 " no Pardon from thee, thou forgivest us  
 " nothing ; I legally paid the utmost Far-  
 " thing, by perfectly obeying and suffering  
 Joh. xvii. " too. *I will*, that this and that be done  
 24. " for me : Thou art *unjust* to me, as well  
 " as to my Surety, and not only unfaith-  
 " ful, if I am denied." Would this sound conscientiously, any more than decently ? Have Believers a Right pleadable on this head of *Justice* ? And yet Christ is so righteous, that *he* can plead so of Right. Can they be *equally righteous*, whose Claim is so different ?

5. WE are not *dealt with*, as if we were *equally righteous* with Christ ; and yet God is not *unjust* nor *unfaithful* therein. Believers have *much Sin* in their hearts, frequent Offences they commit ; they want much of God's Image, their Graces are very weak and imperfect ; the Spirit of God is oft grieved by them, and for it abates his Influences ; God is provoked frequently, and therefore hides his face, and rebukes them in displeasure ; yea, leaves them under temptations ; to say nothing of other *penal Corrections*, as Poverty, cursed Relations, Death and the Fears of it : Yet in  
 all

all *God is righteous*, even when these are inflicted *for Sin*; nay, a great part of them *is Sin* in them, though the with-holding of more Grace is righteous in God, and is oft repeated as penal; yea, indeed, all remains of Sin in our hearts, are the penal effects of our first Apostacy, not yet removed by Divine Grace. Can any man consider this, and say, Believers in this case are *equally righteous* as Christ? Hath he no more a *right* to his present exalted State, than we have to our present freedom from the effects of our Apostacy? Or are we *equally righteous*, when all these things are justly left upon us? Had we a *right* to be *at present* free from all Sin and Trouble, to be immediately made fully conformable to Christ, sure we should arrive thereto *even now*? And if we have *not a right* to a present freedom from these Evils, and enjoyment of the opposite Good, we cannot be now *righteous* equally with Christ. A present right to freedom from Sin *hereafter*, is even in that an Inequality to Christ's right, who is entitled to a *present* freedom from all that is humbling or afflictive, and never was subject to Sin itself.

6. CHRIST hath a right to *much more Good*, than we shall ever enjoy, or have a right to. Believers have not now, no nor ever shall have, a right to a Reward equal to the Redeemer's Crown: He will receive a homage as Redeemer; his human nature

SERM. possesseth a Glory beyond all created Be-  
 II. ings. Now can they be *equally righteous*  
 with Christ in matter of right, who have a  
 right to no more than what is abundantly  
 short of his? It is unaccountable, to de-  
 nominate one *righteous* from the greatness  
 or largeness of Right, and to conclude them  
*equally righteous* who have *so unequal a Right*,  
 as to the greatness of the things they are en-  
 titled to, of which this Head speaks; and  
 when there is such a difference in the na-  
 ture of their right, as applied to them, of  
 which before. Christ in his right hath  
 given us many blessings, which begin the  
 Felicity he intends to compleat hereafter,  
 according to our various capacities to re-  
 ceive: But he hath not transferred to us  
*his right* to the Salvation of Millions, to  
 Dominion over Angels, to give out the  
 Fruits of his own Righteousness as he  
 pleaseth; and many such Prerogatives, that  
 never belong to Believers.

I MIGHT add, We are not *so solemnly*  
*adjudged righteous* as Christ is, and that  
 makes an Inequality: And our righteous  
 State is sustained, by a constant Intercession  
 of Christ in his own right. But I think  
 enough is said, to conclude this Point: For  
 if we are not equally holy as Christ, nor  
 have equally performed the legal Condi-  
 tions with Christ, nor have an equal right  
 to the Rewards promised on those condi-  
 tions as Christ, nor are equally adjudged  
 righteous



righteous by God's solemn Sentence as Christ was ; Where is the least Shadow of doubting, that Believers are *not as righteous* as Christ in equality ? no, not as to *Suretyship-righteousness*, or in any other proper sense, Some however will say,

SERM:  
II.

Obj. *If my Surety paid my Debt, I am as free from my Creditor's Arrest, as if I never owed him any thing : I can tell him, I legally paid him all, and he cannot charge me, &c. And therefore I am as righteous as Christ.*

*Ans.* THE Impropropriety of calling God a Creditor, and Sin a Debt, otherwise than metaphorically, I have already spoken to : The *Socinians* have such an Advantage by it, that all men who understand the true way of opposing them, quit these terms. But,

(1.) SUCH as make this Objection, and urge it to prove that Believers are as *righteous* as Christ, must confine our Righteousness, as a right only to *impunity*, and not extend it to *positive good* as eternal Glory is. And is it not strange, to affirm that Christ by his death *only paid a debt*, but merited nothing ; and yet to argue, we are as righteous as Christ, merely because our debt is paid, which is by his death ? What, is not Christ's *active obedience* a part of his Righteousness ? If it be, then notwithstanding our Impunity by the payment of our debt, Christ is more righteous than us,

SERM. as having the Merit of his active obedience. And,

~~~~~ (2.) IT is so far from true, that the Believer paid God *all his debt*, that it is true he paid God *not one Penny* of his debt, neither by himself, nor by Christ as a *Money-Surety*. Christ made Satisfaction to God the injured Law-giver, as a *Principal* undertaker to save us in his way; but the Believer never made any Satisfaction to God for the least Sin, as I have fully proved: And therefore it's gross arguing, that I am as righteous as Christ, because I paid all my debt; when I *paid nothing*, but was *forgiven all*. Again,

(3.) THE Believer is contracting *new debts* every day, and were it not for a renewed washing or pardon by Christ's blood still applied, he would be subject to new Arrests. (*Jer. xxxvi. 3. Psalm li. 9. Matt. vi. 12.*) Is it well argued then, I am as righteous as Christ, when I would daily run myself into Prison; but that I have a Pardon oft repeated in the virtue of his Righteousness? Further,

(4.) THOUGH Pardon in Christ's right will keep a Believer *out of hell*, yet those are unacquainted with the Word and the dealings of God with Believers, that think they feel none of the *bitter fruits of Sin*, and have no experience of any Arrests of displeasure for Sin. (*Rev. iii. 19. Amos iii. 2.*) Eternal condemnation is the forest, but not the

the only, effect of Sin. Is it a part of our SERM.  
*Freedom*, that our Lusts are so strong; that II.  
 the Image of God is so little restored; that

God is still so much dishonoured and of-  
 fended by us? &c. Will this reasoning per-  
 suade you? "Because I shall be kept by  
 " Christ's Righteousness *out of hell*, there-  
 " fore I am as righteous as Christ; though  
 " I am still subject to many *penal effects* of  
 " Sin, and know not how much greater  
 " I may yet be subject to." And again,

(5.) DO TH the *Plea* formed in this Ob-  
 jection, fit the mouth of any true Believer?  
 " Lord, I do not now need thy forgiving me  
 " any thing; nor ever was indebted to thee  
 " for abating me ought: I bore the Punish-  
 " ment legally before I offended, and paid  
 " the Debt before I contracted it: Be but  
 " *just* towards me, and I fear no advantage  
 " thou canst have against me: Let me be  
 " and do what I will or can, I am out of  
 " thy reach: I have, in the eye of thy  
 " Law, suffered what can be inflicted;  
 " nay, I am *as righteous* as Christ himself,  
 " and that *in equality*; therefore thou  
 " mayest as well, and as much, be offend-  
 " ed with him as with me; yea, may'st  
 " as justly *deny him* the Reward of his  
 " Obedience, as *deny me* any part of that  
 " Reward; for I performed the Conditi-  
 " tions in the eye of the Law as much as  
 " he, and have a right equal to his; I am  
 " *equally righteous* with him." Are these  
 the

SERM. the Apprehensions of an humble broken

II. Heart? These things are as unreasonable, as if Millions of persons were liable to die for Robbery, and the King and his only Son should agree, that the Son should die in the room of these Millions of Criminals; that they, owning humbly his kindness, might be released and honoured, and the Son have the glory of being their Redeemer, and have homage done him as such. Would it not appear strange, if one of these after his escape by the Prince's death, should say to the King, "I owe you nothing for my Life, I paid you in your Son's dying for me?" And should say to the Son, "I have done and suffered as much, in the eye of the Law, to save my Life, as you did, and deserve it as much as you; and have as much Honour due to me for dying in you, as you have for dying for us Millions; the King and the Law look on me, and all should judge me, as just a man as yourself." I doubt such a Man might forfeit his claim to Freedom, for want of humble thankfulness, and for denying the King's Son the glory of being his Redeemer.

*Exb.* WITH Sobriety of mind keep an humble Sense of your distance from Christ, under the highest Privileges he advanceth you to. Adore his Grace, that through his blood you are righteous as pardoned believers, but dread comparing with him: He will,

will, and it's fit he should, *in all things* SERM.  
*have the Prebeminence*; and sure to be *more* II.  
*righteous than us* in all respects, is one of Col. i. 18.  
those things: What can be a tenderer part  
of his Prerogative?

XI *Prop.* NEITHER Faith, nor any  
Work of believers, are *any Righteousness*,  
that have any share or place with Christ's  
righteousness in *Justification*, as this is be-  
fore described. Our Graces do neither make  
atonement, nor merit pardon of the least  
Sin, or the conferring of the lowest benefit.  
No Acts of ours are a jot of our Righteous-  
ness, or right to pardon or glory in a way  
of Justice: Justice could not allow them  
that place, they being *imperfect*, and the  
actions of Sinners: God hath no eye to  
*our Works*, as any *procuring cause* of his  
imputing Christ's righteousness, or of his  
pardoning, absolving, or accepting us.

READER, Because my enlargement on  
this Head is long, that it may be better  
comprehended, I shall divide it into several  
Heads.

I. I HAVE already told you that *Justi-*  
*fication* is that Act of God, whereby he  
imputes *Christ's Righteousness* to a believer,  
and thereupon pardons, absolves from con-  
demnation, accepts and adopts him; where-  
by he hath a right to glory, and is adjudg-  
ed, one free from condemnation, as if he  
had not sinned, and an Heir of Glory, as  
if

SERM. if he had obeyed the whole Law. This  
 II. is to *make us righteous*, as in Justification.

2. IN Justification thus considered, the *Righteousness of Christ* is that, which is regarded by God, and influential into all, as the only Merit, and procuring cause. His Obedience active and passive, is the only legal Consideration, on which God pardons, absolves, adopts, or gives a right to Glory; yea, it is Christ's very Right, wherein God doth pardon, absolve, &c.

3. JUSTIFICATION, as including these benefits, stands *entire*, as to its causes, *antedecently* to a believer's interest therein. It's a blessing purchased by Christ; it's offered to Sinners, and included in the Promise. A justifying Righteousness, wherein or whereby a Sinner is to be pardoned and entitled to Glory, is not to be wrought out by men; it's already fulfilled by Christ; and these Effects of it are lodged in the Gospel, as Christ's *deed of gift*, with his title, to be applied to all that are made partakers thereof.

4. To be justified *actually*, is to be made actual partakers of a Gospel-right to these Immunities and Privileges *in Christ's righteousness*, as it is imputed to us by God, in the applicatory Sentence of the Gospel-Promise. We have for Christ's obedience *a right to Pardon*, &c. given us; and thereupon are pardoned, and to be dealt with and accepted as such.

5. GOD in and by the Gospel hath described and determined, who shall be thus actually justified, and this by *descriptive Qualifications*: They are Sinners condemn-able by the Law, (hence called *ungodly*,) but not unbelieving impenitent Sinners; for God justifies none, but whom by the Gospel he promiseth to justify, Now if the Gospel promised Justification to all Sinners *as such*, or to all impenitent unbelieving Sinners, then *all Sinners*, all impenitent unbelieving Sinners, would be justified as soon as they are such; and would cease to be justified, when they cease to be unbelieving impenitent Sinners. But God by his Word hath positively declared, that such as these he will not justify whilst they are such, but leaves them *under condemnation*, and *the Wrath of God abideth on them*. God's purpose of a better State for any, doth not prevent their being at present in this worse State: It is his justifying act, that changeth their condition, from a liableness to condemnation, to a Right to Impunity from destructive evils; as it was his condemning act, which altered their State from a Right to Impunity, to an obnoxiousness to ruin: This *condemning act* was by the Law, that *absolving act* is by the Gospel. And therefore,

6. WHATEVER God by his Gospel makes *necessary* in a person whom he promises to justify, *all that*, and *nothing but that*,

SERM.

II.

Rom. iv.

5.

Joh.iii.36.

SERM. *that*, is absolutely necessary *in* the person

II. who shall be justified. I do not speak of  
 { what is necessary in a person *after* he is  
 justified, but what is *necessary in him* on  
 whom God's justifying act doth terminate.  
 We may thus judge then, what is made  
*necessary* in the person to be justified:  
 Whoever God promiseth to justify, as de-  
 scribed by any personal character, such as  
*a believer*, &c. must have this character,  
 to be justified: Whatever God promiseth  
 Pardon to, as *Repentance*, is necessary to  
 obtaining Pardon: And whatever is *con-*  
*trary* to that, (for which he declareth that  
 he will, notwithstanding Gospel-Grace,  
 continue the Sentence of condemnation on  
 Sinners, and deny them mercy,) must be  
 removed, or it excludes from Justificati-  
 on: So that when he says, *If the wicked*  
*turn not, he shall die*; conversion is thereby  
 made necessary. We may know therefore  
 by these Rules, what kind of person he  
 must be, whom God by his Gospel doth  
 justify: God will not deny it to any, to  
 whom the Gospel promiseth it; nor can  
 he by the Gospel grant it to him, whom  
 he declares he will deny it to; yea, on  
 whom he still more does bind condemna-  
 tion.

Ezek. iii.  
19.

7. FAITH in Christ hath a peculiar aptness, and is more especially honoured in the *first application* of God's justifying act upon a Christian; though nothing can be wanting,



wanting, which God hath made necessary, in him whom he will justify. This acknowledgeth Christ and his Righteousness; and by it we *return to him*, as the way to the Father, and own *his authority*, which is the reward of his Mediation. This is our conjugal Consent, and the band of Union on our part, with Christ as *our Husband*, Head, and entire Saviour. It includes all that regard, which is appropriated to Christ as Redeemer; and therefore we are said to be *justified by Faith*; and not by any other Grace, as I remember. But yet Forgiveness, is promised to other things, especially to *Repentance*; and we are called to *repent*, with a Promise of *blotting out our Sins*, and to *turn to God*, that *we may be forgiven*.

WHEN I have considered, that we are still said to be *justified by Faith*, and yet *Repentance* is so absolutely required to the Pardon of Sin; I have been apt to think, that the Spirit of God seems to instruct us, That Justification in the *first part* of it, *viz.* the imputing Christ's righteousness, and investing us in his right to Pardon and other blessings, is especially applied to *Faith*; and yet our enjoying actual Pardon, upon our Investiture in Christ's right, is promised to *Repentance*: As if God would ascribe the *first application* of Christ's righteousness to that Grace, which more especially acknowledgeth the Redeemer, whose Righteous-

SERM.

II.



1 Pet. ii.

25.  
Joh. v. 27.

2 Cor. xi.

2.

Rom. v. 1.

Act. iii.

19.

Act. xxvi.

18.

SERM. nefs it is by which we are justified ; and

II. yet, that *Sin* which is Treason against God, *should not be forgiven*, even for Christ's sake, *without repentance*, wherein God is more especially acknowledged as our God and rightful Law-giver ; whence the Sum of our Ministry is made, *Repentance towards God, and Faith towards the Lord Jesus*. If there be any weight in this, (which I only offer to consideration,) then *Faith* is more especially made the Condition of the *first part* of Justification, *viz.* the application of Christ's righteousness ; and yet *Repentance* also is made the express Condition of the *second part* of Justification, *viz.* actual Pardon, (that great Privilege possessed by us,) with a right to what this Pardon entitleth to. Hereby the dignity of the Law-giver, and the honour of the Redeemer, are distinctly provided for in the Justification of a Sinner ; yea, the Gospel-order is preserved, for by Christ we come and return unto God, whom we had by Sin forsaken. Yet remember, that *Repentance* is still a concomitant of *Faith*, whatever Priority, as an express Condition, I assign to it ; for no utterly impenitent person can put forth an act of saving or justifying Faith.

8. OUR blessed Lord exerts a governing *Authority* in a way of Grace, or *Grace* in a way of governing Authority, in the appointing and requiring what he makes necessary in the person to be justified. He *commands men to believe*, with a Promise that

Acts xx.  
21.

1 Joh. iii.  
23.

that they shall be justified *if they do believe*, which is the Scope of the Gospel: He plainly threatens *all that will not believe*, that they *shall not be justified* if they continue in unbelief: He hath appointed Ministers to use the blessedness of a justified state, as a motive to men's believing, or coming to Christ. Thus it is also, as to *Repentance* in order to Pardon, &c.

SERM.  
II.

Joh. iii.  
18, 36.

HERE then is the *Authority* of a Law-giver, yet the *Grace* of a Redeemer: Here's a *Law* in the obliging power of the Command, and the certain connexion between the duty and the promised benefit; and yet here is *Grace*, mere *Grace*, in the adjustment of the Sanction, as to the matter it contains, and the merit it refers to. This, as to us, is governing *Grace*, and not governing *Justice*: For it is not *Justice*, that adjusts the benefit, with respect to the duty, as meritorious thereof; here's nothing as *of debt* to us *for believing*, yet a certainty of being justified *upon believing*; here's no Pardon as a *debt for repenting*, yet a Pardon *sure upon repenting*. Divine Justice was honoured in Christ's fulfilling the Law of works, where God displayed his governing Justice; yea, it is honoured with respect to Christ, in God's giving all benefits in Christ's right, and as Christ's *proper* Reward: Yet as to us, it is *of Grace*, that a Believer should be thus *sure* to be justified. But though Grace be thus advanced in the *matter given*,

SERM. yet here's Authority expressed in the *man-*

II. *ner of giving*, and Divine Government maintained according to the present state of redeemed Sinners. Some obedience shall be yielded, though perfect obedience is become impossible; there shall be the reins of a Sanction on our necks, though the Sanction of the Law of works hath and must condemn us, if Christ relieves not from it: Fear and Hope in us shall not be useless to us, though we were by the Fall, in a case, as to ourselves, utterly desperate; yet as to Election, and Christ's Undertaking, eventually safe: There shall be a *Law of Faith* to judge and save us by, though we daily transgress the *Law of works*, and by every transgression are *liable to the curse*.

Rom. iii.  
27.  
Gal. iii.  
10.

I MIGHT, had I time, easily prove what I have asserted, and give you the great usefulness of this Point, that *the Gospel*, by which the blessings of Christ are dispensed, *is a Law*, or a display of Grace in a way of Authority and Government: But I will only glance at the following things. (1.) Hereby the Gospel is said to be obeyed and disobeyed. *Rom. x. 16. 2 Theff. i. 8. 2 Cor. ix. 13.* (2.) Men become culpable as Rejecters of its benefits. *Acts xiii. 41, 46.* (3.) All Gospel-benefits become fit and strong motives to Gospel-duty. *Acts ii. 38.* (4.) The Benefits are suspended infallibly, till the Conditions be performed.

formed. *Luke* xiii. 3. (5.) They that SERM.  
obey the Gospel, may be sure of the pro- II.

mised benefits, and know how to try their Interest and conclude it. *Heb.* v. 9. (6.)

The Gospel-bleffings may be truly offered to all, and all charged to accept of them, by complying with the Conditions. *Acts*

xiii. 38. (7.) The Conditions hereby are described, stated, urged, and not left uncertain. *1 Cor.* xiii. 2. (8.) A Rule of

Judgment is hereby fixed, whereby God is justified in saving some, and damning others, who yet had the very same offers, invitations, and calls. *Rom.* ii. 16. (9.)

They that have disobeyed the Gospel, are justly liable to sorer Punishments and Vengeance, than would have fallen on them for their first Apostacy, or for transgressing of the Law. *Matt.* xi. 24. *Heb.* x. 29.

(10.) Here is an apt means to excite to diligence, watchfulness, faith, repentance, and holiness; and to prevent sloth, despair, presumption, and disobedience.


I APPEAL to the Consciences of men, Whether fallen men are more like to be governed by telling them, “ You are under no Law but the Law of works, which requires all Graces and Duties alike, and all to be done *perfectly* without Sin, or you must eternally perish; though, it is true, if God please to justify you by Christ’s righteousness, then you have *legally fulfilled* this Law, and

SERM. “ you are justified by it, and shall go to  
 II. “ heaven. But God requires no Duty or  
 ~~~~~ “ Care on your part, in order to be justified by Christ’s righteousness; nor  
 “ doth he command you to act any Grace,  
 “ with a promise of any benefit upon that  
 “ act; nor threaten you with any damage,  
 “ whatever Sin you commit: So that you  
 “ have Faith as a Sign, but not as a Condition of your Pardon; nor ought you to  
 “ obey any Command, as a means of good  
 “ to you, but only in gratitude, that Christ  
 “ hath done all for you.” Or is it not  
 more like to influence men, if they are  
 told, “ God hath set down this authoritative  
 “ Rule, to give Sinners the beneficial  
 “ fruits of Christ’s death, and commands  
 “ you to obey it; That though you are  
 “ lost, yet *if you believe and repent*, you  
 “ *shall be pardoned*; if not, *the wrath of*  
 “ *God will abide on you*: Turn to God, and  
 “ you shall live; if not, you shall die:  
 “ Fight the good fight, and if you overcome, you shall be crowned, and in  
 “ due season you shall reap if you faint  
 “ not; but if you draw back, God will  
 “ have no pleasure in you: Be fruitful,  
 “ for if you be barren you are nigh unto  
 “ cursing, and your end is to be burned:  
 “ Use the talents you have, for if you improve them, God will reward you with  
 “ greater blessedness; but if you hide them  
 “ in a napkin, you shall for your unprofitableness

“ fitableness be cast into the lake that burns  
“ with fire and brimstone : Subdue your  
“ lusts, for if Sin reign in you, you shall  
“ die ; but if you mortify the deeds of the  
“ body, you shall live ; &c. O then at-  
“ tend the means of Grace, look unto  
“ Christ, be earnest with God, watch and  
“ strive as for your Lives.” I appeal, I  
say, to the Consciences of men, Whether  
is more like to influence men to a compli-  
ance with the design of Redemption, and  
to obedience to God, the first of these, or  
the last ? And I am sure, this last is the  
way God chuseth, for it’s his own words ;  
though we are not by this way excluded  
from adding arguments that may also ex-  
cite to Gratitude. But are not these *words*  
*of Authority*, the dictates of a Ruler, and  
yet not the Law of works, which prom-  
iseth nothing of Good to the imperfect,  
and bindeth Death for the least Sin ?

9. THE Gospel enjoineth nothing on men  
for the *impetration* or *purchasing* of Justi-  
fication, or any other benefit ; but that they  
may receive Justification, and every bene-  
fit, as the effect of Christ’s Merits. Christ  
hath bought all by his obedience, and by  
the Gospel prescribeth the way how he in  
his own right will give what he hath ac-  
quired. As the Gospel is his Testament,  
he describeth his Legatees ; as it’s God’s  
Covenant, our consent to it is necessary to  
receive its blessings.

SERM. 10. THE *use of Faith* in order to Justi-

II.  fication is, that it renders the Sinners the ordained objects of God's justifying act and gift, according to his own Gospel-rule. Justification brings the Righteousness by which we are pardoned; but God promiseth to justify him that hath Faith, and saith he will not justify him that hath not Faith. Doth not Faith distinguish him that hath Faith, from another that hath not Faith? And doth not God declare, he will deal very differently with him that hath Faith, and him that hath no Faith? he'll justify the one, and still condemns the other. And it's the same, as to any other Condition of any other promised benefit: The Condition is not that for which the benefit is given, but it renders a man the Person, to whom God hath promised to give that benefit in Christ's right.

III. ALL *endeavours* after Faith, are endeavours after Justification; and all *neglects* of Faith are neglects of Justification. This is plain; for if the object of God's justifying act be the Believer, then whatever tends to make him a Believer, tends to bring him into a justified State; and whatever tends to hinder him to believe, tends to keep him out of a justified State. It's the same as to all other Promises made to any Grace or Duty: Though all the Promises are made and performed in Christ's right; yet when he describes the person by  
any



any Grace or Duty who shall receive the good promised, we pursue that good promised, by following after that Grace or Duty to which the Promise refers. Therein we look to Christ's righteousness with a just hope, when we look to him in his Promise, and follow that which he hath assured the fruits of his Righteousness upon.

SERM.

II.

12. GOD now doth, and will hereafter more solemnly *judge men's Faith*, and men by their Faith, as far as he hath made that Faith necessary to any blessing. For,

(1.) GOD says in his Gospel, I will, in and for Christ's righteousness, forgive *him that believes*, and no other; yea, all unbelievers shall be still *condemned, because they believe not*: Christ's righteousness shall not be applied to them for Pardon. And,

John iii. 16, 18.

(2.) IF the Gospel hath described what this *Faith in truth* is, and hath warned us of all *false Faith* as vain and insufficient to our pardon; if these two things be true,

James ii. 14, 17. Gal. v. 6.

Can you imagine, [1.] That God doth make no Judgment of *that Faith*, whether it be true or false? Are all sorts of Faith alike in his account; a dead Faith, and a living; a feigned Faith, and an unfeigned Faith? Doth he give and execute the Pardon, without any regard to their being such believers as his Gospel appoints? Surely he that says, *Be watchful, and strengthen the things that are ready to die, for I have not found thy Works perfect before God;*

Rev. iii. 2.

doth

SERM. doth distinguish between the Faith the

II. Promise is made to, and the Faith which  
 the Promise is not made to ; nay, which  
 he threatens as hypocritical. Or can you  
 think, [2.] That God makes no Judgment  
 concerning a man's *Interest*, or *no Interest*  
 in the promised Pardon, with any regard  
 to his having true Faith, or his not having  
 it ? The Question is not, What *righteous-*  
*ness* that Pardon is founded on ? for that is  
 Christ's, and the Pardon connotes it : But  
 the Question is, Is this or that man *the*  
*person* to whom God hath promised to give  
 that Pardon ? Doth it by that Promise be-  
 long to this believer, or that unbeliever ?  
 I ask then, Will not God judge this man  
 by having true Faith, to be *the very man*  
 the Pardon by that Promise belongs to, and  
 that the Pardon doth not belong to the other  
 man for want of true Faith ; nay, that be-  
 cause he hath not Faith, he is subject to  
 the threatnings denounced against unbe-  
 lievers ? God's present dealings with souls  
 according to his Gospel is a kind of *virtual*  
*Sentence*, but at the great day he will so-  
 lemnly judge *according to the Gospel*. The  
 Work of that day will be, to sentence men's  
 Faith to be true or false, upon full evi-  
 dence of its truth or falshood, and to con-  
 vince the world that God hath pardoned  
 all believers, and none but believers ; and  
 to condemn publickly all unbelievers, and  
 solemnize before all, the happy State of  
 those

those pardoned believers. The Case is the same, as to every other Grace or Duty to which God hath promised any benefit in the Gospel. As far as God makes any Duty a necessary Condition of any benefit by the Gospel, he will judge us according to that Duty; and if we totally want it, that benefit will be with-held: He that *did not repent*, shall be denied the *blotting out of Sins* at that day. *Acts* iii. 19.

13. HENCE men can be said to be *justified by Faith* as a sort of work, no otherwise than thus: That Christ *adjudgeth* a man to be a *believer* who is so, and his Faith a true Faith; and that he is to be *dealt with* as a true believer according to the Gospel-promise.

JUSTIFICATION in this sense, is quite *another thing*, than Justification by Christ's righteousness, or by Faith as it connotes that Object. This is not pardoning, absolving, and accepting a guilty undone Sinner, which must be upon a righteousness adequate to the Law, and satisfying to Justice: No, no: It is but a determination of a *particular cause*, viz. He is a true believer, and not an unbelieving hypocrite: And yet it is of great importance to our *main cause*, being that God hath said, Christ's righteousness shall be imputed to none but the true Believer: And if we must be *judged* whether we are Believers or no, we must be *sentenced* to be believers or unbelievers; and

SERM. and if we be sentenced to be Believers, we  
 II. are *so far justified* by Faith as a sort of  
 work: And if our Faith be *tried* by our  
 words, or other works, our Faith is justified by those words and works, and we are *justified* as to this cause in trial by those *words and works*; that is, We are adjudged not to be *unbelievers*; nor to be merely *such believers* whose Faith was not evidenced by such words and works. *Mat. xii. 37. James ii. 17, 21, 25.* The matter is the same, as to any thing the Gospel indispensably requireth, and concerning which we must be judged.

14. IN the like manner, Faith can be called our *subordinate righteousness*, no otherwise than as it is the *performed Condition* which the Gospel requireth in the person, to whom God promiseth to impute the righteousness of Christ for Justification, or for actual forgiveness and absolution.

IT is not the *legal righteousness*; for the Law would condemn any man, notwithstanding his Faith, if he had not Christ's righteousness imputed to him. It is not the righteousness that is imputed for Justification, as that in the *right whereof* Pardon and Acceptance is promised, or stands. It is not the *Merit* that God regards, either in making or applying the Promise. It is not a righteousness by *Acceptation*, (which the *Socinians* call it,) that is, it is not reckoned instead of a legal or perfect righteousness,

teousness, which were to exclude Christ's Satisfaction, and set it instead of his righteousness. It is not a righteousness that makes up Christ's righteousness, or *at all* serves to the *same* end. It's not a righteousness *by or for which* God justifies us, that is, God doth not pardon or accept us for this.

BUT Christ having a full Righteousness, it is this that he promiseth to impute for Justification to all that will believe sincerely; requiring and commanding Sinners to believe in him, with this Promise, That if they will believe, they shall be justified by his Righteousness; and if they believe not, they shall not be justified by his Righteousness, but die in their Sins, notwithstanding the full Righteousness that is in him, and the offers made to them. I say, As far as this Promise gives the Believer a right to the promised benefit, his Faith is that upon which he receives that right; and so far the Gospel makes him righteous by his Faith; that is, He is the man whom the Gospel assures that benefit to; which it gives the unbeliever no right to, but directly excludes him. So that this Faith is no righteousness, that is *any part* of Justification, which is the *Benefit* promised, and subsists entirely in its own causes: But what righteousness it is, depends wholly on the authority, tenor, and truth of the Gospel, as the instrument whereby God applies Christ's

SERM. Christ's righteousness to us for our Justifica-

II. tion. If the Gospel doth not promise to justify one that hath true Faith, though it be imperfect, then indeed Faith is no Condition, nor at all a Conformity to the Gospel, as defining the Condition; and if the Gospel doth not by its Promise or Sanction, give any *Right* to the benefit promised upon performing the Condition, then indeed Faith must not be called a *subordinate righteousness*. But if the Gospel assures to every true *Believer* Justification by Christ's righteousness, then true Faith is the performed Condition; and thereupon the Gospel gives him an infallible title: Yea, this Gospel is his title by God's gracious Will, to his partaking of Justification by Christ's righteousness; yea, to the Imputation of Christ's righteousness for Justification: But still it is *Christ's righteousness* that justifies, and *only* that; though it be thus assuredly applied to him that believes.

15. FAITH itself, much less any other Grace or Work, is not the righteousness, or *any part* of the righteousness, wherein a Believer is accepted, pardoned, or glorified, or wherein he stands before the Justice of God; nor is it pleadable against the Law of works, or the charge of sin.

IT is Christ's righteousness alone, that pleads for Believers in all these respects; this answers the Law, and for this we are released from the Curse. By this Righteousness

eousness our Pardon and Heaven were purchased, and for it they are given: That there is a Pardon, that there is a Glory for fallen man, is owing to Christ; and that Believers have these given to them, is also in Christ's right, though his Gospel assures them to Believers. Yea, it is for Christ's righteousness that the Spirit works Faith in any person. Faith puts in no claim of Merit, nor can it stand before *governing Justice*, nor admit a trial before God as Creator, as what entitles any to his Rewards. But to the Praise of divine Grace and Wisdom, our blessed Redeemer will own true Faith, as that which he hath ordained to be a Means of investing us in his blessed Righteousness, and what renders a Sinner certain of the fruits of his Merits. The Believer hath a *Right* by the Gospel to plead all Christ's obedience as the Security of his Pardon and Glory; and he hath the Gospel to plead as what gives him, upon his believing, a *Right to use* that Plea. What Christ hath done answers all the benefits; Christ's Gospel applies what Christ hath so done, and gives the benefits for it. Faith is the Condition of the person, to whom the Gospel applies Christ's righteousness, and gives the benefits: But it is not that, for which any thing is given, or by which it is purchased: It determineth the Legatees in Christ's Testamentary Absolution and Gifts, which he bequeaths

SERM.  
II.

SERM. bequeaths to *Believers*, and confines to  
 II. them therein.

⎵ *Exb. 1.* BE watchful, that you set no Grace, Duty, or Work of yours into the place of Christ's righteousness. Do not think any thing you do, answers the Law of works, or is any way proportioned to governing Justice. Dread a thought, that any thing is *due* to thy best Duty, as of *debt*. Whatever seem to be good works, are wholly vain, highly provoking to God, affronting to Christ, and Snares to yourselves, if you think they are a Christ, or *instead of* a Christ to you: And this you are guilty of, if you think you hereby atone for your Sins, or merit Glory at the hand of governing Justice. Will you rob Christ of his Glory, who satisfied for all your Sins, and purchased all blessings alone; and who freely gives you but the fruits of his own Purchase, whatever Terms he insists on for the dispensing of his Gifts, in a way most honourable to himself, and profitable to you?

Rom. iv.  
4. 5.

*Exb. 2.* YET do not thrust your Graces or Duties out of the place, where Christ by the Gospel-promises hath set them. He knew what was consistent with his Honour, and that it would not be injurious thereto, to insist upon Terms of the application of his Righteousness, and the communication of the Fruits thereof in a way of governing Grace; though as Sovereign



vereign Proprietor, he gave the power to perform those Terms. He thinks not himself debased, by giving out his Acquests, as a Priest upon his throne, or erecting a Gospel Kingdom as a Redeemer of lost man; which the Gospel Dispensation is generally called, as if on purpose to secure the Gospel Law. *Mat. iv. 23. 1 Cor. xv. 24.* Search carefully, whether the Spirit of God hath wrought in you the Conditions of the benefits of the Gospel-Covenant.

THESE are necessary to your actual obtaining of any benefit promised to them respectively; and you expect those benefits without God's Promise, yea, against God's Word, if you neglect to act the Grace the Promise is made to. On the other hand, you distrust God's Promise, in not assuredly expecting the Benefit for Christ's sake, when you have the Graces to which the Promise is made. The Gospel doth not deceive us, when it encourageth to Duty by benefits; as when it saith, *Blessed are they that do his commandments, that they may have Right to the tree of life: If thou confess with thy mouth, and believe in thine heart, thou shalt be saved: Be thou faithful unto death, and I will give thee a crown of life.* Will Christ fail to do what his mouth hath uttered, though he display his Grace in giving us that assurance upon such Duties? Christ's righteousness will be applied in making good every Gospel-Promise:

SERM. How unfavoury then is it for any one to

II. say, that *all your obedience avails no more to justify you, than your worst Sins?* It is true, no Duty is our Righteousness for which we are justified; but it is as true, that the obedience and great duty of *Faith* signifies more to our Justification, than that worst Sin of *unbelief*: For Christ's righteousness will never be applied to us for our Justification, unless we believe; and if we believe, we shall certainly be justified by Christ's righteousness. Oh Sirs! Woe to us at the last Day if we are found to have nothing but the vilest Sins, and no Graces or Duties; for then will God judge us by the Gospel, whether we are believers or unbelievers, obedient or disobedient to the Gospel, godly or wicked, precious or vile. (See *Rom. Gal. vi. 7.* ii. 6, to 13.) And, *Be not deceived; God is not mocked, but whatsoever a man soweth, that shall he also reap.* We may have boldness in the day of Judgment, because as he is, so are we in this world. Little children, let no man deceive you: He that doth righteousness is righteous. Whatever Christ, by his Gospel, promiseth upon any Duty, we follow after that, in being earnest with God in Christ for ability to do that Duty; and if by Grace we are enabled thereto, we may rejoice in God's Truth, and be sure that in the Righteousness of Christ, he will perform that Promise to us; whereas if we neglect the Duty, we wickedly presume

to expect that Blessing, and abuse and pro-  
 phane the Name of Christ and his Right-  
 eousness, in thinking we may have that  
 Blessing by his Righteousness, though we  
 impenitently persist in our neglects. The  
 Reason is this, Christ in his Gospel-pro-  
 mises hath declared, how the effects of his  
 Righteousness shall be dispensed to men,  
 and designeth thereby to govern our hopes  
 and fears now, and to judge us at the last  
 Day. I should now insist,


SECONDLY, ON the other sense,  
 wherein we are *made righteous by Christ's*  
*obedience*; which is, by the Merits and Spi-  
 rit of Christ to be *made obedient to the Gos-*  
*pel*, at least in those things which Christ  
 hath graciously appointed to be the *Condi-*  
*tions* of our actual enjoyment of saving be-  
 nefits, as the effects of his sole right-  
 eousness. But I have already declared what  
 may inform you somewhat thereof; nor  
 have I room to pursue it: Only let me  
 hint,

I. THAT Faith, Repentance, Holi-  
 ness, &c. are a *real righteousness*. They  
 are oft called so by the Holy Ghost, and  
 men are denominated *righteous* thereby:  
 Nay, these are called *righteousness*, and  
 men said to be *righteous* with respect to  
 these, abundantly oftner, than on the ac-  
 count of the imputed Righteousness of

SERM. Christ. I *John* iii. 7. I *Tim.* i. 9. I *Pet.*  
 II. iv. 18. *Rom.* vi. 13, 16, &c.

2. ALL our *inherent righteousness* is owing to Christ's obedience; and to effect it, was one of the principal designs of Redemption. The Impunity of Sinners is a lower design, than the restoration of the Divine Image to depraved man. *Tit.* ii. 14. *Eph.* iv. 20, --- 24. He purchased our Graces, and mainly attends to the mortifying of Sin, and perfecting the Holiness of his Members; and will at last *present them to the Father*, fit for his delight. *Eph.* v. 27.

3. THE Oeconomy of Redemption is such, that the *Holy Ghost* is to have a great hand in saving Sinners; especially in applying Christ's righteousness to men, and communicating the effects thereof. Hence  
 I Cor. vi. it is said, that we *are justified in the name*  
 11. *of the Lord Jesus, and by the Spirit of our God.* The Father gives the Redeemer, the Redeemer pays the price of Redemption, the Holy Spirit applies the price. The Father gives his Son to obey for righteousness, the Son by obeying acquireth the righteousness, the Spirit quickens and works Faith in the Sinner, whereby he becomes the person *justified by his righteousness*, according to the Gospel-rule of its application; which Rule was jointly enacted by Father, Son, and Spirit. It is as dangerous to exclude the Holy Ghost from an  
 Effi-

Efficiency in *framing* Sinners for the participating of blessings in Christ's right, as it is to exclude Christ from the sole Impe-  
 SERM. II. 

MANY little think, what a dishonour and offence they are to the Holy Ghost, in denying an authoritative Connection between Duties and Benefits, and allowing him no hand in making them the Objects to whom Gospel-benefits are appropriated by its Sanction. The Language of such to the Spirit is, " We are, without any operation of thine on us, the persons entitled to all Benefits: Christ hath not only a Right to all these Blessings, but we also are fully and constantly invested in that Right, without any dependence on thee, or obligation to thee: Though we own, thou workest some of those things, *after* we have a full Right to them, and *because* we have that full Right; yet we are at no time indebted to thee, for any ways rendring us the persons to whom that Right is applied or belongs; the vilest wretch in Hell oweth thee as much Thanks on that account." I would tremble to hold a Principle, whereof this is the native Language; when I see, that though the Promises are made in Christ's Right, and the Benefits contained in them are his Purchase; yet, as they require Conditions in such as shall be partakers of Christ's Right to those Be-

SERM. nefits, to the Glory of the Son, and of the  
II. Father who gave his Son ; so there is a wise  
contrivance for the Honour of the Holy  
Ghost also, as it is he who enableth men  
to perform those Conditions, for a Gos-  
pel-Interest in those Benefits,



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A  
R E P L Y  
T O

Mr. *Mather's* Postscript.

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**I**N this Reply I shall consider, *First*, The Errors Mr. *Mather* charges me with : *Secondly*, What he offers in Defence of his own : And then shall add, *Thirdly*, Some Exceptions to some other passages in his Book.

S E C T. I.

**FIRST**, *I shall consider the Errors Mr. Mather charges me with.*

**THESE** Errors he loads with no lighter Epithets than *damning* and *blasphemous* ; Terms agreeable to his long-known temper and charity. He introduces his charge with an *Ecce*, This is he, *he is the man*. Would he infer, that I am the *only man* ? No, the body of Divines, except *Antinomians*, af-

SECT. firm as I do; and in his *Preface* it is his

I. moan, the number is so great. Is it, that  
 I am the man that *eminently* defend these? Alas, I can shew him Volumes of the dead; and many are yet alive, whose defence of my Positions is so nervous, as renders mine truly inconsiderable, and his opposition thereto contemptible. Sure then, it is either to leave *a mark*, that his factious design may more succeed; or to point me out as the person designed by him in his Sermons, (*pag. 22, 64.*) in words indeed too blunt for a man of his own sagacity to need another comment. Yet after all his labour to make *the man sure*, he hath assigned the Charge *so falsely*, that an ingenious Reader will sooner charge *him* for a *base Trick* in his insinuations, than *me* as the Patron of the opinions he would ascribe to me.


Postscript, I Charge. *He is one that makes Union to  
 pag. 72. Christ, our having this Righteousness upon us, and our being justified by it, to be given us in way of Reward of something done by us.*

*Repl.* [1.] MY words (which he refers to here and *pag. 46.*) are these: "Gospel-  
 " benefits are no Reward of debt, and yet  
 " they are given in a way of Reward: The  
 " benefits are given, not for our Faith, yet  
 " upon believing; not upon it as a meriting  
 " consideration, yet upon it as that the  
 " presence whereof is made necessary by the  
 " Gospel,



“ *Gospel*, this having *required* Faith, and SECT.

“ confined the benefit to him that believes. I.

“ If a man says, I'll give you a thousand 

“ pounds if you will come to my house

“ and fetch it; is it not a free Gift, though

“ the poor man must come if he will have

“ it? and the Giver is yet bound by his

“ Promise to give it if he come, and not

“ bound to give it if he refuse to come.”

*Defence of Gospel-Truth*, pag. 362, 363.

THESE are my very words which he pretends to mention, and no where in my Books can he find the least shadow for more. You see, (1.) I mention only *Gospel-benefits*, and not Union with Christ or Justification. (2.) It is *Faith only* I mention, and not *something done by us*, by which he would insinuate, that other good Works are meant. (3.) I say, it's *upon* believing, and not *for* Faith; upon it, not as a *meriting* Consideration; but upon it, as that the *presence* whereof is made necessary by the Gospel. Doth not this sound lower, than his *Reward of something* done by us? *Upon it* as a thing *present*, and *of it* as a thing *meriting*, are very different. (4.) The occasion of my using these words was this; to prove, that God by the Gospel enjoins Faith as a condition of our having those good things, which yet he freely gives; and that Christ shews his governing Authority in his displays of Grace, and excites to Duties by motives from benefits freely given;


SECT. given ; and that Gospel-conditions have no

I. Merit of *condignity* or *congruity*. And,  
 (5.) I laid the *umbrage* of the way of Reward, wholly on the Gospel-promise, and not upon the least Dignity of the act done. God, who is our Ruler, commands Faith, and promiseth, as a motive to Faith, the benefits purchased by Christ as good things: Here's the whole of this *dammning Error*, as far as he could justly call it mine. And by this time you'll discern as little Danger to me by my opinion, as to him by his false and malicious attempt to expose my Ministry and Person, not to say Truth itself; yea, and the generality of Ministers and Christians, who will not stoop to him as a Dictator. But,

[2.] I SHALL descend into the merit of the Cause truly stated, which is resolved into two Questions.

1 Quest. *When may a Benefit be said to be given in a way of Reward, when yet it is not in a way of debt or merit, or a Reward for the thing done?*

*Ans.* A THING is thus given in a way of Reward, when a Benefit is given in a way of Encouragement of something required, yea, or desired to be done, however small or unvaluable the thing done is, or however great the benefit is. If you say to your Child, " If you'll make a Bow and thank me, I'll give you such an Estate:" When you give him such an Estate upon his  
 fo

fo bowing and thanking, you do give it SECT.  
 him in a way of Reward: It's a Gift, be- I.  
 cause that Bow and thanks *deserve not* that   
 Estate; yet it's given in a way of Reward,  
 since you promised it in a way of Encourage-  
 ment to his Bow and thanks. Indeed all  
 Gospel-conditions are but a mere receiving  
 of the benefits.

2 *Quest.* Whether God doth give Gospel-  
 benefits in a way of Encouragement to our  
 performing of any Gospel-duties?

*Ans.* CAN any one read the Bible, and  
 not cease to doubt, that the Scope of it  
 were vain in its proposals and promises, if  
 the thing be otherwise? For,

1. ARE not the Promises of the Gospel  
*motives* to duty? When it is said, *Repent* Acts iii.  
*and be converted, that your Sins may be* 19.  
*blotted out*; and, *Come unto me, and I will* Mat. xi.  
*give you rest*; Is the blotting out Sins no 28.  
 encouragement to Repentance? and is Rest  
 no exciting motive to a weary Soul's coming  
 to Christ?

2. Is it a Dishonour to Christ, to per-  
 form his Promise, in the way, and to the full  
 ends, that he makes that Promise? Doth  
 he use the benefit as a *motive*, but not dis-  
 pense it a way shewing his *Approbation* of  
 the duty whereto the motive was influen-  
 tial? Especially, when his actual perform-  
 ance of his Promise to some, is an encou-  
 ragement to all others, as it's a ratification  
 of his word. So it is urged, *That ye be not*  
*slothful,*

174 *Mr. M's false Charge confuted.*

SECT. *slothful, but followers of them, who through*

I. *Faith and Patience inherit the Promises. He*

Heb. vi. 12. would have us to this day be diligent, believing, and patient: And what is his motive? Even this; that others were so, and upon being so do now in Heaven inherit the promised good; *through Faith and Patience they inherit.*

3. DOTH not God frequently express *his regard* to the duty performed, as what he encourageth and shews his *Approbation* of, in applying the benefit he promised here-

Ezek. xviii 27, 28. *upon. When the wicked man turneth away from his wickedness, &c. because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.*

Mat. xxv. 34, 35. *Again, Come ye blessed, &c. For I was an hungred, and ye gave me meat; &c. And, Well done, good and faithful Servant; thou hast been faithful over a few things, I will make thee Ruler over many things.*

Ver. 23. *And, Well done, good and faithful Servant; thou hast been faithful over a few things, I will make thee Ruler over many things.*

4. How oft are Gospel-benefits called a *Reward* in Scripture? *Whatsoever ye do, do it heartily, as to the Lord; knowing that of the Lord ye shall receive the reward of the inheritance; for (or because, γὰρ) you serve the Lord Christ.*

Col. iii. 23, 24. *And, Let no man beguile you of your reward; as falling from the Truth would be the way to lose it. Again,*

Col. ii. 13. *If any man's work abide, he shall receive a reward: And every man shall receive his own reward, according to his own labour.*

1 Cor. iii. 14. Ver. 8.

labour. Nay, we are down right Infidels, SECT. and next to Atheists who deny God is, if we I. do not believe that he is a rewarder of them that diligently seek him. Heb. xi. 6.

5. THE humblest Saints, that abhorred Merit most, have been encouraged to their duty by the promised benefit, and expected to receive it in this way of Reward that I contend for. Let us not be weary in well-doing; for in due season we shall reap, if we faint not. Yea, If I do this thing willingly, I have a reward: And this I do for the Gospel's sake, that I may be partaker thereof with you: So run, that ye may obtain: We strive to obtain an incorruptible Crown; I therefore so run, not as uncertainly, &c. Gal. vi. 9: 1 Cor. ix. 17, 23, & seq.

6. How oft are Christians called worthy of the benefits, (in a Gospel-sense,) and that with respect to their Graces and Perseverance? They which were bidden, were not worthy, because they rejected Christ. And when Christ sent forth his Disciples, he tells them, If the house be worthy, let your peace come upon it; that is, on those who would accept their message: In which respect the refusers of Christ are called unworthy of everlasting life, though Forgiveness had been tendered to them. So also, Thou hast a few Names, which have not defiled their garments; and they shall walk with me in white, for they are worthy: He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name. Mat. xxii. 8. Mat. x. 13. Acts xiii. 38, 46. Rev. iii. 4, 5.

SECT. *name out of the book of life, but I will confess his name before my Father, and before his Angels.* A persevering freedom from Pollution in doctrine and practice, is the very thing that the Promise refers to, in the persons thus encouraged; for the *fifth verse* prevents Mr. Mather's perverting of the *fourth*. For though Christ's righteousness is supposed to this, and all other Promises, and the reward is in his Right; yet it is to *those that overcome*, and not to others: And tho' it is on Christ's account, they that are *faithful* are esteemed *worthy*; yet it is the *faithful*, and not the *unfaithful*, that in him are so esteemed *worthy*.

7. I HAVE oft thought what these men think of Christ, that he alone can give nothing to his Followers in a way of reward, nor propose any thing to his Enemies, as an encouraging inducement to become his Disciples. It seems he cannot *outbid* Satan, the World, and the Flesh, lest he make his Followers *Merit-mongers*.

8. As strange is it, how they that credit these confused men, can ever come to any *grounded hopes* or Assurance of an interest in any Gospel-benefit. Can they hope without a Promise? That is vain. But what is the Promise to them, without an Interest? No more, than to such as never shall enjoy it, which are very many. Then how is it *theirs*? whereby have *they* an interest rather than others, since God offers

offers the promised benefits to those others SECT. as well as them? If they say, "I am a be- I. liever, and those others are not so; I a *believer* shall have these benefits for Christ's sake, but those others shall not, because they are still unbelievers; and so Christ's righteousness shall not be applied to them, for an interest in these benefits according to these Promises:" Alas, hereby they fall into the *Error* which Mr. Mather calls *damnable*; they expect the benefit in a way of Reward, upon being believers rather than unbelievers.

9. THE *Ministry* is by these wild notions reduced to a dead unapt thing. Take away that Encouragement to conversion and godly perseverance, resulting from the Benefit promised thereto, and the Dangers they escape thereby; and who will mind their *telling their Story*, as they call it?

10. NAY, they confound all men in their serious Endeavours. They call men to believe in Christ; and tell them, (as Mr. Mather,) in case they do so, his Righteousness will be upon them: That seems an Encouragement; so far well. Ay, but take heed; for if you expect, that upon your believing, God will apply Christ's righteousness to you, that is *damnable*, and not consistent with Faith. So, you must pray, mourn, and reform: But you *must not rejoice in it*, or look for any thing upon it, saith Mr. Mather, that is *destructive*. What shall

178 *Mr. M's false Charge confuted.*

SECT. shall we think then of poor *Paul*? who

I. says, *Our rejoicing is this, the testimony of our Conscience, that in simplicity and godly sincerity, we have had our conversation in the world:* And *Paul* brings many under *Mr. Mather's* damning Sentence, in his saying, it is *our rejoicing*. Yet I would chuse to be in their case, above any men's who talk of Faith and Christ, if they neglect this. What shall people do in this Wood? It is impossible to serious men, it is injurious to Christ and his Promises, not to look for that promised good, upon doing what he moves us to by his Promises. But yet *Mr. Mather* and his Party assure, you are damned if you do it. The Spirit saith, *In keeping God's commandments there is great reward:* *Mr. Mather* tells you, there is none. The Spirit saith, *Blessed are they that do his commandments, that they may have right to the tree of life:* *Mr. Mather* saith, you are gone if you expect it. Christ saith, *Watch and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man:* *Mr. Mather* tells you, he thinks it inconsistent with Faith to do so.

2 Cor. i.  
12.

Pfal. xix.  
11.

Rev. xxii.  
14.

Luk. xxi.  
36.

II. THEY effectually strike at Christ's Government, in one of the principal Means he hath pitched on to administer it by in our present state. For with them it is *damnable* to be excited to Duty, by hope of any good upon obedience, or by fear of missing that



that good if we obey not: And so in truth SECT. I.  
 Promises and Threats are nullities, as to

God's Government. Hence Mr. *Mather* resolves all the Reasons of obedience, into the Motives of what God hath done for us. *Pag. 70.* And indeed, they *are* motives; but they are not the *only* motives, nor the *chief* motives, that God makes use of; nor even what are *fittest* to impress mankind; yea, or Christians, whilst they be so imperfect and encompassed with Snares: We see, they restrain not from wrath, malice, faction, &c. in too many. How dare men say, It is *damning* to submit to such Arguments, which God so often useth, from future Rewards and Punishments; because he sometimes moves us, from past Privileges, or present Decencies? Yea, though you should add the authority of the Precepts, whilst you divest them of all Promises and Threatnings, to invigorate men's compliances therewith; we say, *Frustra est præcipere, quod impune potest negligi.* Christ saith, *If ye know these things, happy are ye if ye do them.* And, *He that rejecteth me, and receiveth not my words, hath one that judgeth him; the Word that I have spoken, that shall judge him.* And again, *Be not deceived; God is not mocked; what a man soweth, that shall he reap: For he that soweth to the Flesh, shall of the Flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* I

Joh. xiii:

17.

Joh. xii.

48.

Gal. vi.

7, 8.

SECT. might transcribe the greatest part of the  
I. Bible to prove this.

12. THEY dreadfully *contradict themselves* in all the profitable Sermons they preach. Mr. *Mather* saith, It is a *damnable Error* in me, to say, that God gives any Benefit in a way of Reward or Encouragement *upon believing*; though it be not as a Debt, or as if Faith merited ought; yea, and it is in and for Christ's righteousness that it is given. Yet hear what he says himself, pag. 68. *Ob get Faith, see that you believe; for in this way it will come to pass, that the Righteousness of Christ shall be upon you.* If a man should ask him, Doth God command me to believe? He will say, Yes. *Qu.* But doth God by you persuade me to believe, by this argument, That Christ's righteousness shall be upon me? *Ans.* Yes sure, or it is a mere delusion. *Qu.* Well, but shall I have it upon my believing? *Ans.* Yes, *it is in this way.* *Qu.* But will it be upon me if I believe not? *Ans.* No, I have told you, pag. 66. *Your Souls shall go down into Hell.* If then it be asked, "Do you intend, that I may  
" tell my own backward heart, If thou  
" wilt believe, thou shalt have an Interest  
" in this blessed Righteousness; and so  
" urge the worth of this, and the necessity  
" of believing, upon my Soul?" I suppose, Mr. *Mather* must here suspend. But if I ask, "May I expect assuredly, when  
" I am

“ I am through Grace enabled to believe, SECT.  
“ that upon this God will put the Right- I.  
“ eousness of Christ upon me, and make  
“ good the word wherein he caused me  
“ to hope, viz. That if I did believe, the  
“ Righteousness of Christ should be upon  
“ me?” Here Mr. *Mather* by his Prin-  
ciple must cry out, O No, this is to follow  
*a Soul-destroying Error, if there be any in*  
*the world.* Pag. 46. Should it be said,  
“ But, Sir, I will not plead my Faith as  
“ any Merit, but only plead the Promise  
“ God is pleased to make to my Faith, and  
“ rely on that word now that I have  
“ Faith.” Mr. *Mather* will tell me, Yet  
that is *damnable*, for then it comes in *a*  
*way of Reward.* And should I ask again,  
“ If that be damnable, pray why did you  
“ use this Motive in the name of Christ to  
“ persuade me to believe? How could it  
“ be a motive to Faith, if I was not to  
“ expect it upon believing? Or if I was  
“ to expect it *before* I believed, in case  
“ that I would believe, Why may not I  
“ expect it, now that I do believe?” I  
know not what Answer Mr. *Mather* will  
make, unless, (1.) It is something *done by*  
*man* : Or, (2.) God will be still *at liberty*  
to perform, or not perform, the Benefit,  
though he did promise it : Or, (3.) He will  
not perform it *in the way* he promised it ;  
that is, He promised it as an Encourage-  
ment to you if you would believe, but he

SECT. will not accomplish it as an Encouragement now that you do believe, nor seem so much to approve of your Faith. The first were *filly*; because it was, *a man* was persuaded to do this, even to believe: For I hope, it is a human act, though by the Spirit's power. The second is, to *impeach the truth* of God's word. The third is, a *weak Foppery*; as if it were a dishonour to God to give the Benefit, *in the way* he chose to use it, as a motive to the Duty; especially when (as Mr. Mather owneth,) *it is by the Gospel-word that God puts this righteousness on us*; which is the very same Word whereby he urgeth this Benefit, as a motive to man's believing. If I again ask, "Why Mr. Mather would by this Motive, thus persuade Sinners to believe?" He would, I hope, say, This is the way God hath ordained to convert them to the Faith. "But why dare he preach thus, when it implies what he calls *a damning Error*, or else it is a mere mockery?" I'll answer for him, He had a mind to venture a contradiction, rather than be wholly useless to those people, whom he designed to frighten from the Ministry of others as damnable, that he and his Party might be more considerable.

READER, would'st thou know whence comes this Confusion? I'll tell thee, It is, because they consider not, (1.) That though the Gospel be not *a Law*, wherein governing


ing Justice displays itself in the adjustment of benefits to the duty; yet therein there is a governing Authority in a way of Grace, suitable to the State of men, in the dispensing of the fruits of Christ's death. (2.) That a Reward of *Grace* is quite another thing, than a Reward of *Debt*. (3.) That all Gospel-benefits are given *in Christ's right*, and are the effects of his Righteousness applied to all that partake of them. (4.) That all Gospel-Precepts and Promises do authoritatively *appoint* and *describe* the persons, that are partakers of benefits, for the sake of Christ's righteousness, but not their own; and do not put men on purchasing these benefits. (5.) Yet these do fully *distinguish* them that shall partake of the benefits, from others that shall not partake of them. The Gospel doth hereby fix a certain Rule of Judgment, and doth infallibly direct men's hopes, fears, and expectations: Also it governs men's endeavours after Graces and Duties, as the certain Means, on our part, of coming at the respective Benefits, graciously promised in and by Christ, to or upon those Graces or Duties. But these things I have before largely insisted on. This *damning Error* comes to no more at last than this, The Gospel-Covenant is *conditional*, not as to the first Grace, but as to the subsequent Benefits; and so, that God requires us to believe and repent, that we may escape the

SECT. Wrath of God; and that there are Pro-

I. *mises made to Graces: All which the Assembly of Divines do in plain words assert.* How many therefore are under Mr. *Matther's* condemnation? Nay, it is well, if he himself was innocent, when he prefaced Mr. *Flavel's* book, called, *The Blow at the Root*; for there all that I assert in this Point is affirmed. Again, he says of me,

Pag. 72. II Charge. *He is the man, that makes the State of Believers to be undecided, and in suspense during this life. This is my Second damning Error.*


*Repl.* [1.] HE is very unfair in wording this: For who would not infer, either, (1.) That I affirm, that all true Believers are not in a state of Salvation. Or, (2.) That an Elect Person, who is brought to believe savingly, may apostatize, and eternally perish. Or, (3.) That a Believer, during this life, may not be assured of his eternal happiness. But he knows in his conscience, that I do often, in the plainest words, assert the contrary to each of these. Take a few Instances out of my Book: *Gospel-Truth stated*, pag. 114, 115. I affirm, "that we are justified the same moment as we truly believe in Christ, and the blessing is *not suspended* for any time longer: And an Elect person once justified, *shall* by Christ's care, be kept in a justified state." I affirm, pag. 82. "that

“ that Assurance is attainable in this life, as SECT.  
“ the effect of Faith.” I affirm, *pag.* 137. I.  
“ that the essential blessings of the Gospel,   
“ become the inheritance of a believer, as  
“ soon as he is turned to Christ: And that  
“ a penitent believer shall be saved, *if he*  
“ *die before* he hath time for *further* obe-  
“ dience.” Again, *pag.* 151. “ Do not  
“ say, the Elect believer *will not* fall away:  
“ *I think the same*; but yet, Is it the less  
“ true, that even *he* shall perish, if he  
“ fall away? Nay, doth not God by these  
“ threats, contribute to keep him from  
“ Apostacy?” See *Defence*, *pag.* 318.

[2.] I WILL give thee the ground upon which he wordeth this Charge. I said, *pag.* 61, 62. “ The reason why I use the  
“ word *Condition*, is, because it best suits  
“ with man’s relation to God, in his pre-  
“ sent dealings with us, as *Subjects in*  
“ *trial for eternity.*” And *pag.* 148. “ How  
“ unsuitable is it to the present state of  
“ mankind, that Christ should govern us  
“ without promises and threatnings? He  
“ is a King, and we are his Subjects:  
“ And we are, 1. *Subjects in a state of tri-*  
“ *al for another world*; and, 2. We have  
“ great remains of Sin within us, and  
“ temptations without us.” These are the  
“ places, that give him the greatest umbrage:  
Now where is it said here, that a Believer’s  
case is *undecided*?

[3.] LET us briefly examine, where the  
O 4 very

SECT. very true Difference between him and me

I.  consists; for certainly there is one, though he thinks it the best defence of his own opinion, to misrepresent mine, or else he had gained little by calling it *damning*. The *Difference is not*, 1. Whether all true Believers are in a state of salvation. 2. Whether they shall persevere. 3. Whether it be by the influences of Christ, through the Spirit, that they do persevere. Nor, 4. Whether the Influences of the Spirit and Perseverance, and the Certainty of their Salvation thereupon, be the effects of Christ's righteousness, and purchased by his obedience. All these I affirm. But the *real Difference is*, (1.) Whether God require Believers to *persevere* in Faith and Holiness, as *the means* of their continuing in a state of salvation? (2.) Whether it be a *blameably legal Fear*, to be solicitously cautious in resisting temptations, and striving in Christ's strength to persevere, lest we eternally perish? And, (3.) Whether if a man have once believed, yet, *if he should fall* under the reigning dominion of Sin and Corruption, he ought to *suspect* that he is not in a state of salvation? These three I affirm, and Mr. *Mather* denies; or I can make nothing of his words, which thou must join together. *Pag. 50.* "If thou  
" *hast* indeed believed with the Faith of  
" the operation of God, and thy Con-  
" *science know it*, thou mayest then con-  
" clude



“clude assuredly, That whatever thy Sins SECT.  
 “have been, or *whatever* thy defects and I.  
 “corruptions *now be*, yet this righteou- }  
 “ness of God is upon thee, thou *hast it*,  
 “and *doest stand* in it.” But let it be ob-  
 served, The Faith is an act past; the Con-  
 clusion is at present, *whatever a man's cor-*  
*ruptions now be*; the only evidence of the past  
 Faith is the *knowledge of Conscience*, which  
 is not infallible. And by the way I can  
 prove, That by his opinion, as that first  
 act is before Regeneration, so no other, or  
 after-act of Faith, is necessary to continue  
 our justified state. Again, *pag. 63.* he  
 exposeth such, “as hold that we *stand in*  
 “*it* [this Righteousness] *by our own Faith.*”  
 And *pag. 64.* “their continuance in obe-  
 “dience, and the *not failing of their Faith*,  
 “is one of the Privileges of their state, and  
 “the effect or fruit of their having this  
 “Righteousness of Christ upon them, and  
 “*not the means or cause* thereof.” You  
 see, the *not failing of Faith*, is not so much  
 as *the means* of our continuing to have this  
 Righteousness on us; for of its *first being on*  
*us*, he makes Faith *a cause*, *pag. 51, 52.*  
 I need not shew, how oft he calls *all*  
*Fears* about this perseverance in our state  
*legal.*

I HAVE not time to argue these, there-  
 fore shall only touch on each.

(1.) GOD doth require Believers to *per-*  
*severe* in Faith and Holiness, as *a means*  
 of

SECT. of their continuance in a state of salvation.

I. Thus it is said, *Because of unbelief they were broken off, and thou standest by Faith; be not high-minded, but fear:—Towards thee, goodnes, if thou continue in his goodnes; otherwise thou shalt be cut off.* And so again, *By Faith ye stand.* And how conditionally is it proposed by the Apostle? *You hath be reconciled, to present you holy and unblameable in his sight; if ye continue in the Faith, and be not moved away from the hope of the Gospel: Where our unreproucable-ness and reconciliation in the body of Christ's flesh through death, as to continuance, is stated on this, If ye continue in the Faith.* And elsewhere it is said, *Now the just shall live by Faith; but if any man draw back, my Soul shall have no pleasure in him: But we are not of them that draw back to perdition; but of them that believe, to the saving of the soul.* So that it is by Faith we live; and this believing is to salvation, as drawing back is to perdition. How many are the promises of salvation to Perseverance, and Threatnings of death against Apostacy; and these uttered to Believers? Yea, and are urged as a great means of their perseverance, which divine wisdom hath appointed. Obj. *Christ's righteousness upon us keeps our Faith.* Ans. And yet, *keeping our Faith through God's power keeps that righteousness upon us to salvation.* And know, that Christ's righteousness

Rom. xi.  
20, 27.

2 Cor. i.  
24.

Col. i. 22,  
23.

Heb. x.  
38, 39.

1 Pet. i. 5.

eoufness is applied, in correspondence with the Gospel-rule : It is not upon the Apostate to give him a right to salvation, but upon the persevering Believer : It is on the Believer for his present right, but it is in Christ for to be still applied to the persevering Believer for his continued right. Obj. *The Believer will not fall away.* Ans. It is not naturally impossible, but it's by Grace that he shall not fall away. But then, God's helps and means must be used by him, of which these *Cautions* are not the least ; and the connexion between Apostacy, and the loss of salvation, is never the less true, and so Mr. Mather's Principle never the less false ; for if ever he draw back, *my Soul shall have no pleasure in him.* And truly you may as well infer, that Faith is not necessary to our Justification at first, as that Perseverance is not necessary to our continuing so. For as it was sure of the Elect, even before they believed, that they should be justified ; so it is sure of the Believer, before he persevere, that he shall be saved : But yet, if Faith be necessary to the first, so Perseverance by as express a testimony is necessary to the last.

(2.) IT is not blameably legal Fear, for Believers to be solicitously cautious in resisting temptations, and striving in Christ's strength to persevere, and this lest they eternally perish. *Hold fast that which thou hast, that no man take thy crown,* was a fit

Rev. iii.

means

SECT. means to beget Care in holding fast. And

I. the Apostle gives it as a Caution, in which he comprehends himself; *Let us fear, lest a*

*Heb. iv. 1.* *Promise being left us, any of us should seem to come short of it:* Any appearing chal-

lenger from within themselves was matter of Fear, for on Christ's part there's no suspi-

*Phil. ii. 12.* cion. Again, it's a divine Charge, *Work out your own salvation with fear and trem-*

*bling;* not only begin it so, but so work it out. Nay, in no span of time on this side

*1 Pet. i. 17.* the grave is the best Saint exempted: *Pass the time of your sojourning here in fear;*

and the reason is, *If you call upon the Father, who, without respect of persons, judgeth*

*according to every man's work.* These men now tell us, There is no judicial Process

of Believers, no Judgment by a Gospel-

rule: It will not be asked you, what Sin you have committed or forsaken, what

Duty you have omitted, or Good you have done; but, are you in Christ? As if these

were of no use to determine whether we are in Christ truly or no, and as if a Privi-

lege were the proper matter of a judicial Trial. Mr. Mather may know, who these

are. Oh Christians! Is our Race as yet run, our Fight already fought, or our Dan-

gers past? Are we still *in viâ*, or *in termino*?

(3.) A MAN that hath once believed, if he should fall under the reigning power of Sin and Corruption, ought to suspect

that

SECT.  
I.

Rom. viii.  
13.

Ezek.  
xxxiii.  
13.

1 Cor. ix.  
27.

that he is not in a state of salvation. *If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live;* was a truth directed to all the Saints at Rome. And let me tell you, the dominion of Sin is a more sure evidence, that men are now out of a state of salvation; than the knowledge of their Consciences, that they formerly believed, is of their ever being in a state of salvation: For this may be a mistaken knowledge, but the other is the divine Word. These conceits are obviated by what the Lord declares, *When I say to the righteous, he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed he shall die for it;* that is, If because he began to do well, and because he hath done so for a time, he ventures to give up himself to a course of Sin, he shall certainly perish for it. This is the plain Sense of the place, notwithstanding Mr. Mather's forced Per-  
 version of it against our expecting any benefit upon performing any duty. The Apostle Paul thought not himself above this Rule, when he says, *I keep under my body, lest when I have preached to others, I myself should be a cast-away.* What a damning Sentence would Mr. Mather pass on Turretin, Perkins, Mr. Anthony Burgess, and most of our old Divines, who

jointly

SECT. jointly assert, That if *David* had died be-

I. fore he had repented of the Murder of *Uriah*, he had been damned? Nay, that comfortable text of the Apostle brands his position, *There is now no condemnation to them that are in Christ, who walk not after the Flesh, but after the Spirit*; whence it's evident, That if they now *walk after the Flesh* they shall be condemned, at least from its being inconsistent with their present being in Christ, whatever they think of their former believing. I will not retort *damning* on Mr. *Mather's* opinion; yet to such Souls who credit his notion, That whatever thy corruptions now be, if thy Conscience know that thou hast believed formerly, thy Salvation is safe; I must in pity say, thou mayest eternally perish by it. For thou canst not judge now it was a true saving act, but according to the sentence of Conscience; and thy Conscience may be mistaken: Yea, if thy corruptions now have dominion over thee, and continue so, God warns thee, *Let no man deceive you with vain words; for because of these things the wrath of God cometh upon the children of disobedience.* But Mr. *Mather* adds,

III Charge. *And whether he do not in truth disown the Imputation of our Sins unto Christ, and of his Righteousness unto us, it is like, if he live, the world will see more fully; for he hath given such pregnant indications thereof,*

thereof, as do amount to at least just cause of Jealousy. SECT.  
I.

Repl. [I.] Is it come so low as a Jealousy now? when he was one that under his hand affirmed thus of me, "*He teacheth, that the righteousness of Christ is imputed only as to effects, with a purchase of a conditional grant, viz. this Proposition, He that believeth shall be saved.*" And they cite for it, though in contrary words, *Gospel-Truth*, pag. 43. where my words are these. *I affirm, "That Christ by his righteousness merited for all the Elect, that they should in his time and way be certainly partakers of its saving effects; and did not only purchase a conditional grant of those effects, viz. this Proposition, He that believeth shall be saved."* To which I add in the next words, "*That besides these effects being made ours, the very righteousness of Christ is imputed to true believers, as what was always undertaken and designed for their salvation, and is now effectual to their actual pardon and acceptance to life; yea, is pleadable by them as their security, and is as useful to their happiness, as if they themselves had done and suffered what Christ did.*" Reader, were these men duly tender or honest, when they pervert words so plain, and ascribe to me what is as directly contrary to my words, as yea and no? They say, that I affirmed what I deny,

SECT. ny, and that I denied the very thing I affirmed : But the Turn could not be served without these methods.

[2.] THE ground of Jealousy I'll give, and judge you how just it is. (1.) I did affirm, " that Christ did bear the punishment of our Sins;" yea, "that he bare the *guilt of our Sins*, which is that respect of Sin to the threatning of the Law, whereby there is an obligation to bear the Punishment." But I denied, " that Sin *itself*, as to its *filth* and *fault*, was transfacted on Christ; and that Christ was made and accounted by the Father *the very transgressor, the adulterer, and blasphemmer.*" *Gospel-Truth*, pag. 10, 11. Here's my Crime, for Mr. *Mather* hath oft preached up the latter. (2.) I affirm as thou seest, of the *Imputation* of Christ's *righteousness*: But my Fault is, that I deny, that God accounts that *we legally died and obeyed*, or that *we made Satisfaction to God*; though I grant, that Christ *died for us*, yea, in our place and stead.

[3.] I HAVE, through the goodness of God, lived to declare in this Book enough to confute his prophecy, and his opinion too; though I think he should pray for a more calm and charitable spirit, before he pretend to predictions concerning his brethren. And now,

[4.] WILL he repent of his rigid censorious Slander? For I'll here declare, that I assent



assent to his own words, pag. 18. " By SECT. I.  
 " *imputed* I mean, *that it* [Christ's righ-  
 " *teousness]* *is looked on by God as belong-*  
 " *ing to us, in order to our being judicially*  
 " *dealt with according to the merit thereof.*"  
 This I have oft affirmed, but it's far short  
 of what he elsewhere strains it to. Farther  
 he charges me with saying,

IV Charge. *The Son of God was united* Pag. 75.  
*to an Embrio, which (he says) is a piece of*  
*ignorant Blasphemy.*

Repl. MY words were, (as above, pag.  
 32.) " Oh for *God-Man* to be at any time  
 " unactive as an *Embrio*, or child in the  
 " womb! for him to be *born of a woman*,  
 " &c." I said not, that the Son of God  
 was *united to an Embrio*; unactive as an  
*Embrio* is another thing: And I will bring  
 him twice Ten, to oppose his two Witnes-  
 ses. But had I said it, where is the *Blas-*  
*phemy*? when the divine nature, I hope,  
 was united to Christ's *dead Body* in the  
 grave, as all grant. And very many say,  
 that the divine nature was united to the  
 Flesh before it was organized or animated;  
 of whom is *Turretin*, who says, *Etsi anima* Instit. Theol. ii. pag. 372e  
*infundi non potuit in corpus, nisi jam orga-*  
*nizatum, &c. non sequitur λογος non potuif-*  
*se carnem statim sibi unire, cum opus ejus*  
*non possit aut præsente aut absente animâ co-*  
*arctari.* So *Pearson* also, and multitudes,  
 are *Blasphemers* with this bold man. But  
 P sup-

SECT. supposing, (that though the Virgin *conceiv-*  
 I. *ed* by the power of the Holy Ghost, and  
 went her usual time, and that Christ was  
 like other children, and the *Fætus* had  
 matter and nourishment ministred thereto  
 by the Virgin, who conceived by the pow-  
 er of the Spirit; yet) that the Divine Per-  
 son was not united to the Flesh before it  
 was animated: Are not many Physicians  
 so ignorant, as to judge the Soul is united  
 to the body unorganized? and if so, either  
 the human nature of Christ had a separate  
 subsistence from the Divine Person, which  
 is false, or the Divine Person assumed it  
 when the body was unorganized. But it  
 is a theme not fit for me to pursue, who  
 must confess my Ignorance therein in com-  
 parison of Mr. *Matber*, who can tell us,  
 how *the human nature of Christ leans on the*  
*God-head in the Son, and bath the eternal*  
*power of the Deity clasping about it, and*  
*holding it in that union.* May not this se-  
 raphical, yet very dull Author, call what  
 he pleases in this point *a piece of ignorant*  
*blasphemy?* whatever greater Divines, or  
 skilful Physicians, say to the contrary.


Serm. pag.  
63.

BECAUSE I would wash off all his Dirt  
 at once, I will give you one Charge out  
 of his Book, which he forgets in his *Post-*  
*script*, though it hath been their best Tool;  
*viz.*

that Popish self-justiciary's vomit, in my exposition of Phil. iii. 8, 9. SECT. I.

Repl. THIS is as true as the rest; for when I expounded that text, I plainly affirmed, (1.) That we are justified by Christ's imputed righteousness only. (2.) That all holiness compared with winning Christ, is to be esteemed *as dung*. (3.) That the best thing in us is *vile*, compared with Christ's righteousness. And indeed, if that text speaks only of *Justification*, and the Apostle designs to oppose *his own righteousness* to Christ's, then his own and ours are as unfit *as dung* to be found in. But, (4.) I then judged, (and still do,) that the Apostle there designed to proclaim the preferableness of *Christianity* to *Judaism*, and what was Pharisaical, yea, or self-invented. And therefore, as he enumerates all the dignities of *Judaism*, so he ascribes to Christ the whole Glory of his entire redeemed State; shewing, that not only his *Justification*, but his *Sanctification* too, came from and by Christ; both which were of a diviner nature, as well as appointment, than what he arrived to while he was a stranger to Christ: He expected therefore, and pressed after a *perfection* therein, while he despised *all things*, all privileges and attainments, which stood in competition with Christ; yea, and was glad he had *lost them all* for union with him; a perseverance in whom, with higher com-

SECT. munications from him, was the very main

I. Aim of his life and endeavours. I am sure,  this Sense best agrees with the *context*, and is far enough from *Bellarmin's* sense; neither want I reason sufficient to prove it, had I room: Yea, my exposition of that Text is so far from militating against Justification by Christ's righteousness, that it proves it strongly.

## S E C T. II.

SECONDLY, *I shall now consider  
Mr. Mather's Defence of his own  
Errors.*

HE confines his Defence to two Points; saying, *I kept silence as to more.* When others read this Book, they will find a greater number, though it seems he could not perceive them when he read my Notes: And though he hath left out of his printed Sermons many obnoxious passages, yet he will meet with his *Suretyship-righteousness*; the Debtor being *as clear as the Surety*; pag. 24. with his limiting so far *Christ's merit* to his *active obedience*; pag. 15. with his position, that all the Graces of the Spirit are *effects of our being justified*, and *not at all the means thereof*; pag. 32. that *all our obedience avails no more to our Justification, than our worst Sins*; pag.

71. that, though he ascribes a *causality* to Faith, *the Crown of Glory is due to us in Justice*; pag. 12. yea, even a *remunerative Justice is exerted to us*; pag. 15. &c. SECT. II.

BUT let us take what he thinks most concerns him: And of these

I. THE *first* Point is, That *Christ's Incarnation was no part of his Humiliation*. Where, [1.] He grants the Point which ought to be the real Question. And, [2.] He sets up for his *Chimera* with a false State of the Question and its terms.

[1.] HE grants the Point which ought to be the real Question. He tells us, pag. 73. "If you take Incarnation *largely*, as "comprising Christ's taking our nature "and the common sinless frailties of it, "together with his being in the form of "a Servant, and made under the Law, "I know not why it should be denied to be "a part of his Humiliation."

Repl. WELL, Christ's taking our nature is granted by him to be *part* of this large Sense: And who can fairly exclude the rest out of the subject of this Question, *Was Christ's Incarnation part of his Humiliation?* Did not Christ assume our nature, with these frailties, and in the form of a Servant? Is our Question concerning an *Ens rationis?* that is, *Supposing* Christ had taken our nature, without taking the form of a Servant, which was next to impossi-

SECT. ble; or without its sinless Frailties, which  
 II. were then natural to it; and not under the  
 Law, which was the next End of taking  
 it; What would it have been then? that is,  
 If it had been what it never was, nor never  
 would have been, (whatever some *Po-  
 pish Schoolmen* talk,) is that to be the *Sub-  
 ject* of this Question? is this meant by *In-  
 carnation*? Whereas, as it indeed *was*, or  
 as Christ was incarnate, and the *only way*  
 he was incarnate, Mr. *Mather* grants it was  
*Humiliation*, and so he fairly yields the  
 cause.

BUT where will you hold him? In a  
 few lines, he drops *the form of a Servant*,  
 as not so proper a part of Christ's *Humi-  
 liation*, because Christ in his *Exaltation*  
 hath still *the form of a Servant*: Well re-  
 called, because so soon! But it is to get  
 creditable company in his oversight, for he  
 chargeth the Apostle with the same Slip;  
*pag. 73.* "Humiliation, &c. which the  
 "Apostle calls taking on him *the form of*  
 "a Servant, or rather being *made under*  
 "the Law; between which there may be  
 "conceived some difference, for Christ is  
 "still *God's Servant*, &c." It's well, the  
 Apostle added this in another place. But  
 what gains our Author by this Halt?

I. EITHER he engageth against him,  
*Phil. ii. 7.* where *the form of a Servant* is  
 part of Christ's *Exinanition*; (and note, that  
 the best Authors esteem Christ's taking the  
 form

form of a Servant for his very *Incarnation*, and not any humbling Circumstance consequential of it :) Or else Mr. *Mather* answers himself, and his poor Argument too; and sure, that's convictive: For if Christ was humbled in taking on him the form of a Servant, though he keeps the form of a Servant in his exalted State; then Christ might be humbled in assuming our nature, though he keeps that nature in his exalted State.

SECT.  
II.

2. YEA, I think one may follow him to *Gal. iv. 4.* For if there the Apostle *more properly* mentions Christ's Humiliation, and instanceth Christ's being *made under the Law*; yet he fails not to join therewith Christ's being *made of a woman*, to share in the Humiliation with his being *made under the Law*. It would seem, Mr. *Mather* thinks, the Apostle had better served his purpose, if not written more accurately, had he set *made under the Law* in the room of *taking the form of a Servant*, in *Phil. ii. 7.* But it will be no otherwise, yet he sits not down with it: For after all his mending and winding in vain, to confine *all Christ's Humiliation* to his being *made under the Law*; he hesitates, and will be halving that too: And therefore tells us, "He is not now *under the Law*, as he was in the days of *his flesh.*" Then, the whole of Christ's being *under the Law* is not a part of his Humiliation; it must be confined to an

SECT. *As he was in the days of his flesh.* And

II. what's all this Toil for? You'll presently see, it's to keep all Humiliation within the compais of *the Curse*; as he had said before, *pag. 7.* "All the while Christ was in a State of Humiliation, he was *under the Curse*:" A point, which that difficult text *Gal. iii. 13.* will never prove, as to the whole time.

LET us now review, what he hath brought his first State of the Question to, which promised so well *primo intuitu.* We have lost Christ's *taking our nature*, which was never intended; we have lost *the form of a Servant*, as what is still retained in Heaven; we have lost all that's included in being *under the Law*, except as it was in the days of his flesh. And now,

[2.] IT is time to see, what use he'll make of all this, and how he supports his *Chimera* by a further false explaining of the terms of the Question: And this he doth, by confining *Humiliation* to what is far less than it truly is; and making *Incarnation* to be such an abstracted thing, as it never was, nor possibly could be.

I. HUMILIATION is "fulfilling the Law, either in the Precept, or in the Curse of it;" *pag. 75.* and before, *pag. 7.* he confined it to *being under the Curse.*

*Repl.* The Disjunctive may help, otherwise he hath given so hard a Definition of *Humiliation*, by making it convertible with  
*the*



*the Curse*, that it would found ill to ascribe it to the Eternal Word, unless on the account of our Flesh already assumed; yea, or so as our Author intends by the Curse. But the best of it is, this is *gratis dictum*; but where is the Proof, that's a thing he seldom mindeth; that *he saith it*, is enough to bring you under his damning Sentence, if you deny assent. But,

(1.) THERE is a very great part of Christ's Humiliation as the Son of God, which is no part of the humbling Curse as upon the Son of Man. His *Exinanition*, or laying aside of his Glory, is Humiliation in the account of the Holy Ghost; and this was true of the Son of God, as to his very assuming our flesh, abstracted from its humbling circumstances, as I have fully proved. Is it strong reasoning then, Because the Humiliation of Christ hath more parts than one; therefore that which is not that one part of it, is no part at all of it?

(2.) CHRIST did assume our nature *in obedience to a Law*, even that of Mediation; to which he had subjected himself as our Sponsor; this also I have proved. And sure, if obedience to the Law of works, as he grants, would render the Incarnation a part of Humiliation; why will not obedience to another Law, especially from him who owed no obedience but for our Redemption, and by his own consent?

SECT. (3.) Mr. *Mather* will hazard his ill-jumbled hypothesis of *Suretiship*, unless he'll grant, that supposing the Son of God would be a Redeemer of man, the very Law of works required his *Incarnation*: If so, then Mr. *Mather* hath allowed, that it must be *a part of Humiliation* in his own proper Sense. Yea,

(4.) I KNOW a notion of his that must fall; that supposing the compact between the Father and Son, antecedent to the *Incarnation*, the Son stood obliged to assume our nature with its frailties; and that, because it was *our nature* whom he was to redeem, and because it was in that State by our Sins, which he had obliged himself to expiate. Yea,

(5.) UPON his being thus obliged, millions of Sinners were pardoned and saved before his *Incarnation*; and therefore he stood charged with their concerns, so as to be obliged to satisfy for their Sins, and that in their nature; (for *out of their nature* would not serve.) Put these two last together, and we shall come, even with Mr. *Mather's* own good liking, to our Point, *viz.* That *Humiliation* doth properly predicate of the *Incarnation* strictly taken. Yet I suspect it will hardly go down: Why? Because Mr. *Mather* is so very fond of the *essence* and *filth of Sin* being on Christ, that he cannot think Christ *kumbled* sooner, or longer, than he can with some tolerable decency call

call Christ the very murtherer, adulterer, SECT. blasphemer, &c. which he hath too fre- II, quently preached; and in his Book, pag. 14. he a little watheth, by saying, *He put on the Sinners garments*; and *our Guilt, our Sins*, were upon him: (*Crispian* phrases, which for some end or other he still likes to consecrate.) With him the true model is, Christ must be *as unrighteous* as Sinners, that Sinners may be *as righteous* as Christ; and our Saviour cannot be humbled till he be a Sinner, nor Sinners happy till they be Saviours. Here is the *arcanum*, whatever be the pretence.

2. THE next Term he dissecteth and strictly garbleth, is *Incarnation*; pag. 73. "It is strictly his dwelling in Flesh, "comprehending under it both the act of "assumption, and the relation or union "effected thereby between the human nature so assumed, and the person of the "Son of God."

*Repl.* IF one should ask him, How the *dwelling in flesh* comprehends under it *the act of assumption*, which is supposed to it as much as entering into an house, is to a man's abode in it? I know not what Answer he will make, unless that the Son of God repeats *the act of assumption* as long as he dwells therein, by that which he calls *The Divinity clasping the Humanity*, pag. 63. If one should again demand, Why he leaves out all that is proper to *real dwelling*? since there

SECT. there might be *assumption* and *relation*,  
 II. though it had ceased the next moment.

~~~~~ I judge he must answer, Pardon my improper speaking, in making that the principal thing, which nothing of what I speak saith any thing to. But if he should answer, By *dwelling in flesh* I do intend, Christ's still remaining in our nature, and only suppose to it the act of assumption, and the relation effected thereby: I reply, That this is the grossest Fallacy; for Christ's continuing in our nature, is *remaining Incarnate*, and not formally *Incarnation*; which is the term in the Question. And the design of this Fallacy is, to change the Question for the sake of an argument that he greatly wants; since the Question thereby would be, Is the Son of God's *continuing in our nature*, a part of his Humiliation? And is any so foolish as to say, That this is the same Question, as, Was the Son of God's *Incarnation* a part of his Humiliation? where the term *Incarnation* is the very *assuming our flesh* into relation and union; and is so far from being comprehended in the Son of God's *still dwelling in flesh*, that it is supposed thereto, even as its cause; yea, and doth not so much as connote it, but as he assumed it to dwell in it for ever. Such Juggling it seems is necessary.

BUT the main Enquiry I now come to, *viz.* Whereby was the *act of assumption*? How did the Son of God take our flesh into union

union to his Divine Person? Was this in and by *his Conception*? To this Mr. Mather answers, pag. 74. "Christ's *Incarnation* is one thing, his *Conception* another: "By the one he became *man*, by the other *the Son of man*: The former implies only his participation of the nature; the other, together with the nature, the *manner* and *way* of his partaking thereof; though still in Christ they did concur and coexist."

SECT.  
II.



*Repl.* IT seems then, being *man*, and being *the Son of man*, differ; and that so far, as humbled and unhumbled: But did not the Son of God become *man* by becoming the Son of man? If so, then he was humbled by becoming *the Son of man*, but again unhumbled by becoming *man*. He saith, *they coexisted*. What, as two separate things? No; he tells you, it's as a *thing*, and the *way and manner* of that Thing therewith. But to the loss of his Fancy, he will find, that *the thing* hath its being, by what he calls the *way and manner* of that Thing: For the Son of God's *Incarnation* was by his *conception*, as the means and cause of it; and therefore, if he was humbled by his conception, he was humbled by his *Incarnation* too; for he became *Incarnate* by being conceived. He tells us, *They did concur*, as well as coexist in Christ: But what meaneth he? Did Christ's being *man*, as by *Incarnation*,  
con-

SECT. II. concur to make him the Son of man by  
 conception? as his being the Son of man by  
 his conception, did concur to make him a  
 man, or Incarnate; that is, he took flesh  
 as *a man*, that he might be conceived, as  
 much as he took flesh by being conceived.  
 At last finding, upon *a long rolling in his*  
*mind*, that if to be *conceived* was to be  
 humbled, the Son of God then must be  
 humbled by becoming Incarnate; he leaves  
 this profane Cant, and tries what he can  
 make of granting, “ There was an abase-  
 “ ment *in the manner* of his Conception,  
 “ but not *in his being conceived.*” But as  
 I think he can never part them, so I have  
 elsewhere proved, That his *being conceiv-*  
*ed* is the greater debasement; and there  
 was nothing in the *manner* of it debasing,  
 but as supposing the thing itself was so.  
 Alas, what is this or that human circum-  
 stance, compared with God’s taking our  
 flesh? And what are the circumstances?  
*Mary*, though no rich woman, was of  
*David’s* line, a free woman, and a Vir-  
 gin. Yet let us hear his reason, since he  
 seldom offers any: “ The human nature  
 “ was really related to *Mary*, as to its  
 “ Cause, for she conceived him; yet she  
 “ was not a Cause, either of his Incarna-  
 “ tion, or of his Humiliation.” Doth he  
 intend, that *Mary* was not the Cause of  
 the Son of God’s Will to be incarnate, and  
 so humbled? That is not the point, and  
 none

none doubt it. But I ask, Was not *Mary* SECT. the Cause of the human nature, as it was II. Christ's human nature? and did it not become his human nature, as he was conceived of her, by the efficiency of the Spirit? Well, therein, and so far, she was the Cause of his *Incarnation*: And if she was not the Cause of his *Humiliation*, pray whence was *the abasement in the manner of his Conception*, which Mr. Mather just now affirmed? I dare not pretend to seek out any, lest in naming the word *Embryo*, he should call it *a piece of ignorant blasphemy*.

Mr. Mather, after all his superfine Distinctions, of Christ's assuming our nature being *another thing* than his Conception; the *thing*, and the *manner* of the thing, (though that *manner* was a Cause of it;) the *Conception*, and the *being conceived*; being self-conscious that he had offered no arguments fit to profelyte any, his admirers not being able to understand them; and such as could guess at what they did signify, being sure to despise, if not abhor them; he comes down to offer a Proposal from his own choice; pag. 75. "For my own part, " I would chuse to refer *Christ's Conception* to the things that made him allied " in blood to us, and so fit to act as our " Surety, rather than to his actual performing the work of Suretiship, as antecedently standing in that relation to us."

*Repl.* DESIGNETH he by this, to leave others

SECT. others to chuse for themselves, without a  
 II. damning Sentence? That is unlike the  
 height and heat of the man. But what  
 can we make of this Jargon, as connected  
 with what past before? Was not *Eve* al-  
 lied in blood to *Adam*, though she was  
 not conceived a daughter of man or wo-  
 man? And therefore Christ might have  
 been allied without Conception. Again,  
 was not Christ allied in blood to us by his  
*Incarnation*, which he saith is *another thing*  
 than Christ's Conception? It seems by our  
 Author's words, That his abstracted *In-*  
*carnation* was Christ's taking the human  
 nature or flesh, but not specifically *our* hu-  
 man nature or flesh: Or was his assuming  
 the human nature, as distinct from *Concep-*  
*tion*, an assuming a human Soul not allied  
 to our Souls; as he is allied to us in blood  
 by Conception, and he doth here confine  
 it thereto? Here we meet with another  
 Distinction, sufficient to argue him still a  
 designing man, but not a very distinct or  
 discerning one: Here's a human nature,  
 and yet not a human nature allied to us; a  
 human flesh and blood, and not a flesh and  
 blood allied to ours. By Christ's *Incar-*  
*nation* he took a human nature, a flesh and  
 blood, not allied to us: By *Conception* he  
 became allied to us in flesh and blood, and  
 in nature too; unless he hath it in his  
 mind, that Christ hath not a human Soul  
 allied to ours. Those words also are very  
 uncertain,



uncertain, *Antecedently standing in that relation to us.* Doth he mean, that Christ was not related to men as their Surety, before his Incarnation? How then were all the Saints saved before his coming? Or is it, that the Son of God did not perform any Suretiship-act, in assuming our nature, or being conceived? If so, then he had not undertaken to assume our nature before he took it; though all that he did or suffered (had it been possible,) would not have availed us, unless so done and suffered *in our very nature*: And can you suppose, he engaged not *that* as a Surety or Sponsor, without which nothing had been payment? Or doth he intend, that Christ was not allied to us in blood before his Conception? It is true; and yet as true, That he was allied to us in blood by his very *Incarnation*, as well and as soon as by his *Conception*: Christ did not assume a human nature before nor otherwise, than as he was by his Conception allied to us in blood, and Soul too. At last we are gotten out of this Labyrinth, made up of nothing but ripe blown Thistles.

HIS Authorities, when examined, avail him little. I have but room to examine one, yet he is at the Front of them; pag. 74. Dr. Ames saith, "*Humiliatio est, qua subditus est justitiæ Dei, ad illa omnia perficienda, &c.*" The Humiliation [of Christ as Mediator] is that whereby he

*Medull. lib. i. cap. 20. pag. 94.*

Q

“ was

SECT. " was subject to the Justice of God, for  
 II. " finishing all those things which were re-  
 ~~~~~ " quired for man's Redemption: *Phil.ii.8.*"  
 Here he confineth *Humiliation* to one part,  
*viz.* a subjection to Justice, (not Authority,) and this for *finishing* (not beginning)  
 what was necessary to the Redemption of man; which by the Text he quotes, refers  
 to his Death or passion on the Cross, of which before he was not capable as God.  
 But that he confined *all Christ's Humiliation* to this, which excludes his Incarnation, is  
 not evident; for the next words are, "*Hu-*  
 " *miliatio ista non fuit, &c.* That Humi-  
 " liation was not properly of the Divine  
 " Nature or Person, considered in them-  
 " selves, but of the Mediator God-Man:  
 " Therefore the assumption of the hu-  
 " man nature, simply and in itself con-  
 " sidered, (*non est Humiliationis hujus pars*)  
 " is not a part of this Humiliation." *That*  
*Humiliation, and of this Humiliation, do*  
*indicate, that he had an eye to somewhat*  
*else that might be called by this name*  
*Humiliation; at least it doth not prove, that*  
*Christ's Incarnation was not a part of any*  
*Humiliation of the Son of God, because it*  
*was not a part of this Humiliation. Dr.*  
*Ames* limits it to this part; *Mr. Mather*  
 concludes against any other.


OUR Author at last, having bungled so  
 at Demonstration, falls to *suspicion-work*,  
 which I confess his Talent renders him  
 much

much more expert in ; as if *thinking no* SECT.  
*Evil*, were no part of Charity ; or at least, II.

want of Charity were no challenge to Faith. But what hath his jealous head brought forth, after so oft tumbling the word *Conception* ? Even this, " his own " doctrine of *Imputation* is lost, if Christ's " Incarnation be a part of his Humiliation." Well, it's a point I never thought of before ; and it's a comfort to me, the Gospel-doctrine of *Imputation* will suffer nothing, but be availed thereby : I hope to find much more of Christ imputed to me as done for me, than what I was personally obliged to do by the Law, or was esteemed legally to perform ; though I own, as well as Mr. Mather, that Christ *died* in my stead ; yea, and so *obeyed* too, as you'll see in this Book. But with him, farewell all Christ's Obedience or Humiliation, if we did not legally do and endure all the very same : And if so, he must take his leave of the greatest part of the price of Redemption, *viz.* the value given to all Christ's obedience by the Divine Nature ; for I hope, the Law never required that in man's obedience.

BUT since he lays such stress on his point of the *Incarnation* being *no part* of Humiliation, let us appeal to competent Judges. The Apostle speaking of *Christ Jesus* says, *Who being in the form of God, thought it not* Phil. ii.  
*robbery to be equal with God ; but emptied* <sup>6, 7, 8.</sup>  
*himself of his glory, taking on him the form*

SECT. of a *Servant, being made in the likeness of*  
 II. *men: And being found in fashion as a man,*  
 he humbled himself; and became obedient unto  
 Death, even the death of the Cross. I have  
 rendered *ἐκένωσε*, *emptied himself of his glory,*  
 and left out the two copulatives which are  
 not in the Original. The main matter is  
 reducible to these two points. (1.) Is *emp-*  
*tying himself of his glory* any Humiliation?  
 I answer, It signifies more Humiliation,  
 than *εταπενώσεν*, which is rendered *humbled,*  
*ver. 8.* The word is as much, as *rendering*  
*all glory and honour vain or void*; and is  
 so used, *1 Cor. ix. 15.* (2.) Is the Son of  
 God's *Incarnation* intended by the Apostle,  
 when he saith, *he made his glorying void?*  
 It is certainly and eminently so. For,  
 1. The Nominative Case to this Verb is  
 confined to the Second Person not incarnate,  
*who being in the form of God, &c.* He, even  
*he* so considered, before he was God-Man,  
*emptied himself, or made his glorying void* as  
 to manifestation. And wherein could this  
 properly be so, but in *becoming incarnate?*  
 for whatever debasement followed after his  
 Incarnation, referred to him as the effect  
 of thus emptying himself. And, 2. The  
 whole *seventh verse* is confined to his *In-*  
*carnation*, as I have fully proved above. He  
*emptied himself, being made in the likeness*  
*of men.* And *ver. 8. being found in fashion*  
*as a man,* is that which lets in what fol-  
 lowed his Incarnation, though but one emi-  
 nent

nent Instance be given. — The *Assembly of* SECT.  
*Divines* declare, “ Christ *humbled himself* II.  
 “ *in his Conception*, in that, being from all  
 “ eternity the Son of God, he was pleased,   
 “ in the fulness of time, to *become the Son* Larg. Catech. Qu. 47.  
 “ *of Man*, made of a Woman of low Estate,  
 “ and to be born of her, with divers cir-  
 “ cumstances of more than ordinary abase-  
 “ ment.” To wrigle himself out of this  
 which he subscribed, he doth, I suppose,  
 use the former Shifts.—But to add no  
 more, Dr. Owen on the *Hebrews* says,  
 “ This glorious one *humbled himself* into Dr. Owen,  
 “ the form of a Man, of a Servant, unto on Heb. iii.  
 “ Death, the death of the Cross : *Phil. ii.* 2, 3. pag. 21.  
 “ 5, 6, 7, 8.” You see his comment on  
 this text. Reader, judge now of the con-  
 fidence and small tenderness of this man,  
 that should have a very peculiar eye to  
 this opinion of his, when he told his hear-  
 ers, pag. 38. *So shall it go with your Souls,*  
*so will God deal with every one of you,*  
*as you receive or reject those Truths of his :*  
 A thing he calls a *damning Error* in me, when  
 I say so but of men's being penitent godly  
 Believers.

II. THE *second* Point to be marked is,  
 That *Believers are as righteous as Christ in*  
*equality, as to Suretyship-righteousness.* For  
 that's the Point. He saith little here for  
 it ; and I have said enough in this Book  
 against it ; therefore a few words will serve.

SECT. His Authors rhetorical Sayings are more  
 II. reconcilable to Truth than his Position.

Mr. Bradshaw affirms, “ That Pardon  
 “ without the rigid Imputation of the  
 “ *active obedience*, serves to all saving pur-  
 “ poses.” But I’ll dismiss this with these  
 Remarks.

1. HE builds his whole notion upon a  
*Suretyship righteousness*, and never proves  
 Christ to be *any such Surety* as will at all  
 infer, that we are *as righteous as he* on that  
 account. I have carefully weighed what  
 he hath written ; and find what he saith  
 for it, pag. 10. is, *that he is called a Surety*,  
*Heb. vii. 22.* I grant it ; and he’ll find, I  
 have proved, that Christ is there called  
 only *a Surety of the Gospel-Covenant* ; and  
 therefore can, as mentioned in that place,  
 be engaged to no more thereby, than what  
 that Covenant includeth. Though yet I  
 grant, that other Scriptures prove, that  
 Christ undertook to be *the end of the Law*  
*for righteousness*, and died *in our place* or  
*stead*, &c. of which I have insisted at large.  
 And if this will not serve, he adds his All :  
*He who is obliged to pay another’s Debt, or*  
*any part of it, is properly, and in strictness,*  
*his Surety.* To which I answer, But not  
 always so as that the Principal can be said  
 to pay that debt as much as he, nor be as  
 just as he, nor be said to be immediately re-  
 leased upon his payment, &c. For if a  
 Friend goes to a Creditor, and promiseth to  
 pay

pay part of a Prodigal's debt ; agreeing together, that upon fundry terms, and in a fit time, and by degrees, the Prodigal shall be acquitted and released ; yea, and that his debt shall be remitted to him in a way of forgiveness by the very Creditor, and he still be bound to certain Services thereby ; I hope, all the former daring assumptions are prevented, and yet the Surety engaged to pay part of the Prodigal's debt. Should not Mr. *Mather*, pag. 10. forbear saying, that holy Mr. *Baxter* " wrangles against " and rejects this counsel of God against " himself," and only cite the place where Mr. *Baxter* argues this point, and offer no better proof ? But that's their way ; he shall reason, and they'll do their work by mere reproaches, and cursed censures.

2. HE saith, pag 75. " That Christ's " Resurrection, Ascension, and Inter- " cession, are not imputed to Believers:" Yet all the proof he brings for an eternal *legal Union* between the Elect and Christ, and their being *one Person in Law*, is, pag. 59. " That they are said to be *in him*, in " his reviving, rising from the dead, and " sitting in heavenly places." So that what in one place is the instance and ground of *legal Surety-Imputation*, in the other is excluded from being *imputed*. I hope, those phrases will, by his followers, not again be pleaded for *Suretyship-Imputation*.

SECT:  
II.  
~~~~~

SECT.

3. How dogmatically spoken is it, *pag.*

II.

76. "That if it be *the same Righteousness*

"in which Christ and we stand, he and

"we are, so far as that righteousness makes

"righteous, *equally righteous?*" But, Sir,

he and we come not alike by it; and we

depend on it, as in him, for all: He stands

not in it so as to need forgiveness, which we

do; yea, that forgiveness is oft repeated to

us after we are made righteous: He is by

it entitled to much more than we are, &amp;c.

of which elsewhere. And since he infers

an *equality* from a *sameness*, let me ask,Are we *as spiritual* as Christ? And yet itis *the same Spirit* that is in Christ and inus. Are we *as much beloved* by God, as

Christ our Mediator is? And yet Christ

Joh. xvii.

says, *Thou hast loved them as thou hast loved*

23, 26.

*me; —that the Love wherewith thou hast**loved me may be in them:* Here's *As*, and*the same Love*, yet it were Impudence topretend to be *loved equally*. Yea, our Lord

Ver. 22.

says, *The Glory which thou gavest me, I**have given them:* Here's *the same Glory*,but must we be *as glorious* as Christ in*equality?* Alas! Do not we see, that the*same Guilt* of a Fact may lie upon many,

and yet all not be guilty in the same de-

gree? Judge then, what an air of Assurance

doth this short-sighted man breathe forth

in the next words, "I can hardly think

"any man is so forsaken of common un-

"derstanding, as to deny it:" Because he

cannot



cannot give convincing light, he will threaten us into it by calling us *mad*; and had he thought this would have sent more open mouths after us, he would have given us this term instead of *Semisocinians*, men that hold damning blasphemous Errors, and what not. But any man, that intimately knew *Mr. Baxter* (whom he loads with these Titles as well as others,) and *Mr. Mather*, would not be long concluding, which had more understanding, truth, love to God and man, publick-spiritedness, godliness, integrity, and whatever makes a Gospel-spirit and the Image of Christ upon a man; to say nothing of humility, good nature, freedom from envy and malice, &c. Yea, God blessed him more to the real Conversion of Souls, than a hundred *Mr. Mather's*; notwithstanding his charging him, with *rejecting the counsel of God against himself*; pag. 10. and holding *pernicious Soul-destroying Errors*; pag. 46. for it is him, whose words he puts there in a broken light.

4. HE very oddly evades the Charge of the *Assembly*, who declare, "This *Communion* which the Saints have *with Christ*, doth not make them in any wise partakers of the substance of his God-head, or to be equal with Christ in any respect; either of which to affirm, is impious and blasphemous:" This Place I cited, but would not repeat the words at *Pinner's*-

SECT.  
II.



Confess.  
chap. 26.  
a. 3.

SECT. *ner's-Hall.* To this he tells us, *pag. 76.*

II. “ This must be understood in a limited  
 ~~~~~ “ Sense, &c. for taken absolutely, it will  
 “ not hold: Believers are *men* equally  
 “ with Christ, &c.” I answer, True; for he hath almost told us, we are *hail Fel-  
 lows* with Christ: He was *not humbled* in  
 being a man, nor is he *dishonoured* in our  
 being *as righteous* as he; yea, we are told,  
*pag. 7,* “ Christ’s *Incarnation* may as justly  
 “ be said to be a part of his *Exaltation*, as  
 “ of his *Humiliation.*” But though the  
*Assembly* intend not *the being of a man* in  
 what they so severely brand, yet they mean  
 nothing if they exclude what is so great a  
 Perfection of Christ as *his Righteousness* is,  
 when they fix *Blasphemy* on saying *we*  
*are equal with Christ in any respect*: They  
 must think *his Righteousness* such a Prero-  
 gative, that they who will equal Christ in  
 this, may next ask of him *his Kingdom* al-  
 so; and Mr. *Mather* hath given us a handle  
 for that, upon our very being *as righteous*  
 as Christ. For, *pag. 25.* he at large shews,  
 that Christ hath *two Titles to Glory*, a nat-  
 ural one, and an accumulated one, *viz.*  
*an acquired Title as our Surety*: And if you  
 ask, what *Glory* that is, you’ll find, *pag.*  
*56.* “ It is that special Revenue of *Glory*  
 “ and *Praise*, which the Father, who be-  
 “ gat his Son from eternity, and loving  
 “ him with an infinite Love, designed  
 “ him.” Now then, if Christ’s *Title to*  
 all

all his acquired Glory be his *Suretyship-righteousness*, and as to that we are *as righteous as he in equality*, what can hinder us, not only to have that very *same Title* to Heaven and Glory, as Christ hath as he is our Sponsor? but, I say, what can hinder Believers Claim and Title to the very *same high Throne* in Heaven, and to the very *same degree of Glory*, which Christ, as their Surety, hath a Title to? since Christ hath it for that very Righteousness, which *they have as much of* as he himself; and that God gives, or rather pays them all of *remunerative Justice*; and that they are *one mystical Person with Christ*: All which this modest Author affirms, *pag. 15, 55.* Reader judge, is this no other equality than in being *men* as well as Christ?

5. THOUGH he talks so much of *Suretyship-righteousness*, he gives an uncertain Sound of *that Bond* wherein Christ and believers come into that *legal oneness*. For,

(1.) ONE while “ he was *constituted a Surety* in that Covenant between God and him;” *pag. 10.* and thereby “ there was a *legal Union*, and this Union was *from everlasting*, and it was of *supercreation Grace*, and *perfected* in the transaction between God and Christ.” *Pag. 59, 60.* Reader know, that I grant, there was a *Covenant of Redemption* before time, and that therein Christ undertook to redeem and save elect Sinners, &c. But yet I deny,

SECT. ny, that by that Covenant Christ and the

II. Elect were *eternally one legal Person*, or that he is *their Surety* in such a sense, as will render them legally esteemed to do and suffer all that Christ did pursuant to that Covenant; or that thereby they are *as righteous as he*. Thou wilt find my arguments in this Book; at present it is enough to say, We were never *Principals* in that Covenant, and therefore Christ could not be *such a Surety*. The thing insisted on in that Covenant was Redemption-work, and the Salvation of Sinners, as fallen; but the redeeming and saving of Sinners, or ourselves as Sinners, was never proposed to us as our Duty; it was inconsistent and impossible to our State as fallen. And with his leave, as it looks strange, the Elect should have two legal heads at once, *viz. Christ and Adam*; so if Christ and men were *eternally one legal Person*, I doubt, it may as well be proved, that Christ legally broke the Law in the Elect's breaking it, as that the Elect kept the Law in Christ's keeping it. Well, thus far here's a Surety without a Principal, and a work or debt which none was ever bound to, but him that is called *a Surety* in such a sense that many must be said to do and pay as much as he.


(2.) ANOTHER while "Christ's name  
 " was put into *the original Bond*, in which  
 " we by the Law and Covenant of our  
 " Cre-

“ Creation were bound.” Pag. 10. He told us before, he was *constituted a Surety* in another Bond, *viz.* the eternal Compact: And if so, then his name is put into this Bond, in performance of his antecedent Suretiship, and he is not *made a Surety* by putting his name in this Bond: Whence it follows, that what he doth pay of this Bond, can be said to be paid by us no otherwise, than according to the nature of his Suretiship in the former Bond, wherein we have seen he was principal and sole undertaker. I am glad by this that I need not argue with him, that if Christ was a proper *pecuniary Surety* with us in the Covenant of works, then it was either absolutely or disjunctively: If *absolutely*, that *he* would keep it, then we were not Parties at all engaged: If *disjunctively*, that either *we or he* would keep it, then it was never broken; for he hath kept it, and his obedience, without any suffering, sufficed to fulfil it, &c. But Mr. *Mather* granting, (and that truly,) that Christ was *constituted Surety* in the Covenant of Redemption, prevents my insisting on such things. Only still note, as I have elsewhere proved, that Christ's being *made under the Law* (which he means by putting his name in the Bond,) was the *effect* of Christ's Suretiship.

(3.) YET inconsistently enough he says, pag. 14. “ Christ was made our Surety, — *his Name was put* not only into the Co-  
—  
“ venant


SECT. “ venant of works, but into it as a *broker*

II. “ Covenant.” Here all is ruffled again, and how shall we unriddle it? He was but now constituted a Surety in the eternal Bond, but here he is made a Surety in the broken Bond: He that distinguished between assuming our nature and being conceived, no doubt, will find some Difference between *constituted* a Surety, and *made* a Surety; for that he must do, or he contradicts himself. Well, I grant that Christ came in our nature to obey the Law we had broken, and bear the punishment we had deserved, and to answer the end of the Law which we had frustrated. But that will not make him *such a Surety* in this *broken Bond*, as shall make us legally accounted to do all, and suffer and answer all, and be *as righteous* as he that did it; though it be in his very Righteousness that we are saved, notwithstanding we have failed in all this. For I ask, when he *put his name* in this *broken Bond*? Sure, not before it was broken, for then he was Surety before. Again, when he did put his name, did he do it to the very *same purpose* as we were originally bound, *viz.* that we might live by our innocency and obedience as our righteousness? No, it was to redeem us from the effects of our own disobedience. Did he engage, that we should do and suffer what would be a Price of our redemption and salvation? No, he was to do it himself

himself in his own legal Person: I say *legal*, SECT.  
because the divine dignity of his Person II.  
gave the *legal, yea, supralegal* Value in   
God's account to what he did and suffered;  
for one mere Man's doing and suffering  
what the mere Law enjoined, would not  
have satisfied for millions; and the broken  
Bond itself did not require a *divine Person's*  
*obeying* any more than the whole Bond did,  
though the Attainment of its ends did so.  
Again, if Christ's Suretiship was so limit-  
ed within this *broken Bond*, then as he  
was bound to do and suffer no more than  
it required, so neither he nor we are en-  
titled by that Obedience to any more than  
this broken Bond at first covenanted to  
give.

YEA further, *Mr. Mather* saith, *pag.*  
57. "The Elect were constituted (*at first*)  
" under *another Head*, and under *another*  
" *Covenant*, which had nothing in it of  
" Christ and his Righteousness, either to  
" be brought in for them, or to be ap-  
" plied to them."

*Repl.* BUT if Christ's righteousness be  
no higher than that Covenant did require  
before it was broken, the righteousness of  
perfect *Adam* had been as great as Christ's:  
And if the unbroken Covenant was the  
same as the broken Bond, How should the  
unbroken Covenant neither have nor re-  
quire any righteousness of Christ's, and yet  
the broken Bond measure and limit Christ's  
right-

SECT. righteousness, and sentence us legally righteous for it? But if, as Mr. *Mather* saith,  the Covenant with *Adam* and the Elect was *another Covenant* from the broken Bond; then we are not under the Covenant requiring what at first it enjoined; and being federating Parties only in the first, and subjected to penalty by it only as it is broken, here's no obedience-work for a Surety, nor place for a proper Surety in bearing the penalties. But I have elsewhere enlarged, and therefore conclude, That such confusion about the Suretiship should abate men's regard to his censures against such, as will not own he himself knows not what, and proveth none sees how.


6. I FIND after all, that this equality of Righteousness between Christ and us, is not so much from legal union, or judicial imputation, but from a *coalescence* of believers into *one mystical Person* with Christ by a *Vital Union*. Thus we are told, *pag.* 55. "Between our believing and our being  
 " justified, there comes in our coalescing  
 " into *one mystical Person* with Christ by  
 " this *Vital Union*, and our having his  
 " righteousness upon us unto the Justification of life; and so our being justified  
 " is not the next or immediate effect of  
 " our believing, &c." Here indeed, if I understand what *one person* is, he may well argue we are *as righteous* as Christ; for we are *christified* with Christ, not in name,



name, or on account of his undertaking, SECT.  
or of his being the Head of the Church as II.  
his mystical body ; but as being *one mysti-*  
*cal Person*, opposed to a legal Person : So  
that by pointing at any Believer, you may  
avoid the danger of that Saying, *If you be-* Joh. viii.  
*lieve not that I am he, you shall die in your*<sup>24.</sup>  
*sins.* Mr. Mather may rise higher, than  
that we are *as righteous* as Christ, and say,  
we are *as holy* as Christ, *as honorable* as  
Christ, *as wise* as Christ ; and so interpret  
his proof from 1 Cor. i. 30. Nay, are  
we not assumed into a personal union with  
the Eternal Word, as the human nature  
of Christ is? which I think is unavoidable,  
unless Christ hath more Persons than one ;  
besides, his being a *legal Person*, which he  
opposeth this *mystical Person* to. And that  
he means something like this, hear what he  
says, pag. 60. “ It is called *a Vital Union*,  
“ because in effecting it there is *a vital*  
“ *touch*, as I may say, between Christ and  
“ us, and a clasping each on other.” Com-  
pare this with what he afterwards declares,  
pag. 63. “ The human nature of Christ  
“ leans on the Godhead in the Son, and  
“ hath the eternal power of the Deity  
“ clasping about it, and holding it in that  
“ Union : After somewhat of a similitudi-  
“ nary way, though with great dissimili-  
“ tude and disparity, do we by Faith lean  
“ and live upon Christ ; the eternal pow-  
“ er of the Godhead in Christ, (and not

SECT. II. “ so much the strength of any created principle of Grace in us,) holding our hearts unto him, and causing them for ever to live upon him.” Can you find much difference, though he pretend a disproportion? The awfulness of the Subject restrains me from exposing this affected Cant, which is the only Gospel with these men, because it is *Mystery*, that is, unintelligible Nonsense fitted to a *Rosocrucian*, or a *Behemist*. It is not enough, that Christ is the Author of all in us, and the Securer of all promised good to us; and that he condescended to confirm this, and to comfort our souls, by such gracious Instances of a *mystical union*, as that between the Vine and Branches, the Head and Members, the Husband and Wife; yea, that *the same Spirit* dwells in Christ and us; each of which inform; and assure to us, the Blessing designed to be signified thereby, but not whatever our profane Fancies may wrest a metaphor, or force an expression to. Must men strain it to *one Person*, whereby Christ's Prerogatives and our vile Defects are in common to Christ and us? Is this to let

Col. i. 18. *Christ in all things have the Prebeminence?* The Scriptures needed not so many *metaphors*, to represent to us the several Benefits we have by Union with Christ: This one would have served for all, yea, far exceeded all: Only that *one Person* would consist but with few of them, nay with none;

none; Head and Members do not make SECT.  
*one Person*, but one Body; yea, one Spirit II.  
in Christ and us, doth not make *one Per-*   
*son*; unless you'll make the Holy Ghost to  
be an animating Soul to the Body, and so  
to be the chief constituent part of the whole  
Person. What will a deluded vain Fancy  
expose men to at last?

### S E C T. III.

THIRDLY, *I shall add some Ex-*  
*ceptions against some other pas-*  
*sages in Mr. Mather's Book.*


I HAVE been already engaged to hint at  
some; yet among many obnoxious enough,  
let us consider some more of his *Stamina*.

I. HE declares, *pag.* 56. " God hath  
" ordained Christ to do all with God for  
" the Elect, and that he shall be all from  
" God to them: —All, I say, that in this  
" ruined condition they need to bring them  
" to that height of Happiness, &c." Pag. 58.

*Repl.* IF he had meant only, that Christ  
was to do all with God in a way of satis-  
faction, impetration, merit, or intercession,  
it were true; but as he words it, it may  
be very erroneous; and it is to scrue in an  
Error, he doth thus express it. Hence,

SECT. because he finds Repentance and Faith are

III. so necessary to our salvation, he hath in his


 Pulpit endeavoured to inform men, how Christ *repented*, and that he *repented for us*; and though he doth not publish it in this Sermon, as he did elsewhere, *that Christ believed for us*; yet you'll see presently, how much he endeavours to convince us that he did so; for if he believed whilst humbled, it was for us, and it is imputed to us, as he oft in this Book affirms. Had I Mr. Mather's liberty, what would I call this Error? for though it is in Christ's Strength and Grace that we repent, believe, turn to God, and do good works; yet if we do not these as our personal acts, Misery will be our portion. *If you (not I) believe not, you shall die in your Sins*: And, *Except you (not I) repent, you shall all perish*; saith Christ: And, *I say unto you, Except your righteousness (not mine) exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven*. Had Mr. Mather been an Auditor, surely he had not said, "Lord, thou understandest not the Gospel; it's  
 " *thou art to do these things; this is the*  
 " *deep Counsel of God, however legally thou*  
 " *speakest*:" He might as well say, It's thou Christ shalt *perish*, as, thou Christ art to *repent*.

Joh. viii.

24.

Luk. xiii.

3.

Mat. v.

20.

II. HE tells us, pag. 62. " Faith is a  
 " prime

“ prime and principal part of our being SECT.  
 “ conformed to the Image of Christ :” III.

And, *pag.* 63. “ He is the first Pattern and  
 “ original Copy of believing.”

*Resl.* Is Christ's Faith the pattern of  
*Faith in Christ*? I remember somewhere  
 Dr. Goodwin speaks of *God's trusting Christ*  
 till he was Incarnate; and of *Christ's trust-*  
*ing the Father* since the time of his Suffer-  
 ings: Yea, we may easily grant, that Christ  
 believed God's promise; and, as a man,  
 depended and relied on God's power and  
 truth. But this is no other Faith than  
*Adam* in Innocency acted, or than the  
 Law of works directed to. By this ac-  
 count we may think better of the State of  
*Pagans*, than most do; for *without Gos-*  
*pel-revelation* they may believe in God,  
 trust him, and depend on him. But what  
 is this to the account the Scripture gives of  
*Faith in Christ*? Did Christ *come* to him-  
 self as a Saviour? Did he *receive* himself  
 as a crucified Redeemer? Did he *eat* his  
 own flesh, and *drink* his own blood, for  
 eternal Life? Did he *plead* his own Me-  
 rits, and *rely* on his own Righteousness,  
 for Pardon and restored Peace? Did he  
*consent* to be married to himself? Did he  
*look* to himself for healing? Or, to use Mr.  
*Mather's* account of Faith in this very  
 page, *Did he go out of himself unto himself*  
*for all*? Yea, take part of his description  
 of *Faith in Christ*, *pag.* 39. “ The Subject

SECT. “ of *Faith* is the heart of a convinced bro-  
 III. “ ken-hearted Sinner: The very *nature of*  
 “ *Faith*, and the acting of the Soul in it,  
 “ is such as doth imply and include a fight  
 “ and sense of Sin and Misery, and a live-  
 “ ly heart-influencing Conviction of utter  
 “ helplessness in a man’s self, and unwor-  
 “ thiness to be helped by God, &c.” Read-  
 er, Doth *Christ’s Faith* in the *nature* of  
 it, imply a sense of utter *helplessness* and  
*unworthiness* in himself, or of his *Sin and*  
*Misery*? The reason he gives, for justling  
 out such as *Abraham*, and setting up *Christ*  
 for the original Copy of believing in him-  
 self, is this: “ The human nature of *Christ*  
 “ lives and subsists in the Second Person,  
 “ leaning on the eternal Deity of the Son  
 “ of God; it hath its subsistence in the  
 “ bosom of the Godhead, &c. and hath  
 “ the eternal power of the Deity clasping  
 “ about it.” *Pag.* 63. The Apostle did  
 not know this *Faith*, when he said that  
*Charity* was *greater than Faith*. Well,  
 as sublime as this reason seems to be, I  
 will venture to say, This is not that *Faith*  
*in Christ* which the Gospel requires of Sin-  
 ners. And to this purpose,

(1.) I WILL give you a reason of Mr.  
*Mather’s*, which be sure is none of the  
 best; *pag.* 7. “ *Christ’s dwelling in our*  
 “ *nature* is no part of the punishment of  
 “ Sin; for then the *Divine nature only* is  
 “ punished, and not the *Human* at all,  
 “ nor

“nor the Person.” It’s a bad one for what he brings it, since that *assuming the nature* and *dwelling in it* differ; and I have answered it before, and it needs a great allowance to keep it from &c. But if the sufferings or acts of only one nature be not the sufferings or the acts of the Person of Christ; then the acting of Faith of the one nature on the other nature, is not acting of Faith upon the Person of Christ; and consequently not *Gospel-Faith*, which is to be acted on the Person of Christ: Here the human nature believes, but that is not with him, *Christ* that *believes*; it believes on the Divine nature, and that with him is not *Christ* who is *believed on*. What now is become of *Christ’s believing*, even by his own reasoning?

(2.) THE object of *Faith in Christ*, is God-Man Mediator, a crucified Christ, &c. but the Deity of the Son of God abstractedly considered, is not God-Man Mediator, &c. Truly if our *Gospel-Faith* is specified by this, I see not the need of Christ’s Incarnation or Death, nor of regard thereto.


(3.) THIS *leaning*, and especially to the purposes assigned to this act of Christ’s human nature, is not all that which is essential to the *Faith in Christ* which the Gospel requires. But why should I scribble the little Paper left? It’s like the reasons he gave for Christ’s repenting, *viz.* *The re-*

SECT. *proackes of them that reproached thee, are*  
 III. *fallen upon me; and he was a man of sor-*  
 rows, and acquainted with grief.

III. HE plainly discovers his Mind to be, that *Faith* is an act of the Soul whilst spiritually dead and unregenerate. *Pag.* 61. he joins with such as say, "*Faith* is the means and way of our being made spiritually alive, rather than our acting Life, as being already brought into a state of Life; as the Body's clasping hold on the Soul by the animal Spirits, which are *corporeal things*, is rather the means of Life, than an act of Life, &c." And, *pag.* 62. "Suppose that the principle of Grace, begotten and created in us in Regeneration, do contain in it the habit of Faith, which I will not now call in question; yet, &c." Again, *pag.* 32. "All our new Obedience, and all the Graces of the Spirit comprized under that one word *Love*, are the effects and fruits of our being justified." And, *pag.* 60. "In Union (*by Faith*, which is the cause of this Union,) we are brought immediately into a state of Spiritual Life, first relative, then qualitative, &c."

*Repl.* HERE, with the *Arminians*, he denieth the *habit of Faith* to be necessary to the actings of Faith. He is contrary to the *Assembly of Divines*, who tell us, that "God in *effectual Vocation*, takes away the heart




“ heart of stone, and gives a heart of Flesh, SECT. III.  
 “ *renewing their Wills*, and by his power III.  
 “ determining them to that which is good,   
 “ and effectually drawing them to Jesus  
 “ Christ:” To which they add, that Ibid. a. 2.  
 “ Man is altogether passive therein, until  
 “ *being quickned* by the holy Spirit, he is  
 “ *thereby* enabled to answer this Call, and  
 “ to embrace the Grace offered, and con-  
 “ veyed in it.” And in their *Catechism* Larg. Cat.  
 we are told, “ Faith justifies a sinner Ans. 73.  
 “ in the sight of God, not because of those  
 “ other Graces which *do always* accompany  
 “ it, or of good Works that are the *fruits*  
 “ of it, &c.” Here we see, that there is a  
*quickning regenerating work and change on*  
*the Heart and Will*, in order to the act of  
 Faith; that there is no Faith *unaccompanied*  
 at any time by other Graces; and that by  
*good works* they intend not such Graces, &c.

DID not Mr. Mather tell us, pag. 60.  
 that *in effecting our Vital Union, there is a*  
*vital touch, as I may say, between Christ and*  
*us, and a clasping each other.* Is there a *vital*  
*touch* before Life, or a *clasping* while we  
 are dead? Doth the Mind see Christ,  
 whilst it's *blind*; or the Will embrace him,  
 whilst it's *morally dead*, impotent, unper-  
 suaded, and averse? Do we consent to  
 Christ, and covenant with him, whilst Sa-  
 tan, Sin and Enmity reign in our faculties;  
 or open the door to Christ, whilst these  
 keep the keys? God saith, *The natural man* 1 Cor. ii.  
*receiveth* 14.

SECT. *receiveth not the things of the Spirit of God,*  
 III. *neither can he know them, because they are*  
*spiritually discerned:* But Mr. Mather saith,  
 Yea, it's while they are *natural*, that they  
 see Christ and close with him. Here's a  
 knowledge of an ignorant mind; here's a  
 coming and receiving without Life: Here's  
 a Faith the Gospel-covenant never pro-  
 miseth; for it's not included in God's *wri-*  
*ing his Laws in the heart.* The whole  
 stress of Salvation is laid by him on an Act  
 of a dead unregenerate sinner; and men  
 are justified, while the Soul is not *turned*  
*from darkness to light, nor from the power*  
*of Satan unto God.* It were worth asking  
 him, whose Act this act of Faith is? It's  
 not a human act, unless you can suppose  
 the Mind and Will can act without any  
 vital principle, yea, against it's own pre-  
 vailing principle: Here then must be a  
 force, and unactiveness too, in our very  
 acting; and it's a strange *clasp*ing of what  
 we hate and abhor. I doubt, here may  
 come in again *Christ's believing for us.*  
 However,

Act. xxvi.  
 18.

(1.) HE must think, that our Faith *after*  
*we are alive*, is either a Faith *specifically*  
*distinct* from that which justified us; or  
 it's still an Act not effected by a regenerate  
 principle, but is somewhat either *below* life,  
 or *above* man, even when he is spiritua-  
 lized. He seems to bid at both: His  
*Simile* is for the first; *the Spirits*, which  
 he

he saith *are corporeal*, clasp about the Soul SECT.  
 for Life ; so it seems our Faith is a dead III.  
 thing always, never made Life or living,   
 any more than those Spirits are made *Soul* ;  
 otherwise it loseth its *clasping* meetness, as  
 they would do in ceasing to be *corporeal*.  
 Yet other times he makes it look like a *Di-*  
*vinity clasp* about us.

(2.) I DO now see a little, why the man  
 is so against God's giving us any saving be-  
 nefit in any *way of Reward*, though not of  
 debt : It's because Faith is the only thing  
*ordained*, (not required,) as a physical  
 means on our part ; and this is so *low* a  
 thing, that a dead sinner may act ; or so  
*sublime*, as not to be a human act.

(3.) AGAIN, I see why he doth still  
 confine our Justification to the end, to the  
*first act* of Faith ; yea, and deny the im-  
 mediate influence of Faith on our Justi-  
 fication : For if you should bring it among  
 Duties, or to be under the notion of a *Duty*,  
 all is spoiled : No, it must be a mere phy-  
 sical Band of union, not enjoined by God  
 as our Ruler, but appointed as the *corporeal*  
*Spirits* for Ligaments. I dare not touch  
 the Philosophy part of that, lest if I name  
*Embryo*, he should curse me anew.

(4.) I KNOW now at last, why he  
 thought me a *Pelagian*, (the selfish reason  
 why he wrote it to *London*, I knew long  
 since ;) because I in a printed Sermon put  
 the Act of Faith *after spiritual Life*. It  
 seems,

SECT. seems, I should have said with him, *pag. 60.*

III. “ That in Union with Christ as one mystical Person, (which is by the efficient  
 “ *causality* of Faith,) we are brought immediately into a state of Spiritual Life,  
 “ first relative in our Justification and  
 “ Adoption, and then and thereupon qualitative, &c.” His proofs for *Faith before Life*, because Christ promiseth Life upon believing, are contemptible; as if further spiritual Life, and Pardon, and eternal Glory, be not *Life*, as well as Hell is *Death*, and some sinners *twice dead*.

IV. THE *Faith* he so much insists on, hath not all the *essentials* of a saving Faith. I know many worthy men distinguish between Faith *quæ justificat*, and *quæ justificat*; and no doubt, the Soul hath an especial respect to Christ as Priest, and to his Righteousness in order to Justification. But our discourse is of the Faith *quæ justificat*. What that Faith is, he tells us, *pag. 62.* “ *Faith* is a going out of ourselves  
 “ unto Christ for all.” And *pag. 40.*  
 “ The heart’s acting towards this object in  
 “ its believing, is most properly in a way  
 “ of trust, and dependance, and affiance.”

*Repl. [1.]* WE have just seen, it wants a vital principle, as it is the Act of an unregenerate dead Soul. Now this brings it, in the Judgment of most Divines, to be no *saving act* at all, no *saving Faith*, because

cause the act of a natural and dead Sinner. [2.] I need not mention, that it is no *obediential* act. And note, That when our Divines deny, that Faith is not imputed as an act of believing, or as an evangelical act of obedience; they say, it's not *as such* imputed as our justifying righteousness, which I grant. But they positively affirm, that *the Faith* by which Christ's righteousness becomes imputed, is *an act of evangelical obedience*. Again, [3.] I will not insist how far the assent of this Faith is limited, as to its object, as well as its nature. [4.] I grant, that by Gospel-faith we trust in, and depend on Christ as our only Saviour; and that by it *we go out of ourselves to Christ* for all atonement, merit, causality of acceptance of all we do, and Strength and Grace to enable us to all. Yet, [5.] See how much more the *Assembly* includes in *saving Faith*: "By this Faith, a Christian believeth to be true *whatever* is revealed in the Word, for the Authority of God himself speaking therein; and acteth differently upon that which each particular passage thereof containeth, *yielding obedience* to the Commands, *trembling* at the Threatnings, and *embracing* the Promises of God for this Life, and that which is to come: But the principal Acts of saving Faith are *accepting, receiving, and resting upon Christ alone* for Justification, Sanctification,

Confess.  
chap. xi.  
a. 1.

Ibid.  
ch. xiv.  
a. 2.


SECT. "tion, and eternal Life." [6.] His Faith

III. wants the *receiving* of Christ, if not wholly, yet *as a Prophet and Lord*: Whereas  
 Col. ii. 6. true Faith *receives Christ Jesus the Lord.*

[7.] Here's no *yielding up* ourselves to our Redeemer's conduct, no *dedication* of ourselves to him as our owner, guide and ruler, nor *consent or engagement*, or purpose of heart, *to do so*: Whereas Gospel-Faith is such a *trust* of and on Christ, as includes a *yielding up ourselves* to him, to be saved by him in his own way; as he sets down the terms, *viz.* to deny ourselves, to take up our Cross, and be his Followers and Disciples. *Isa.* xlv. 5. *Rom.* vi. 13, 16. *Luke* xiv. 26, 27, 33. *Jer.* xxx. 21. [8.] Here's no purpose of heart to renounce the World, Flesh, and Devil, who are Christ's rivals and competitors; to whom we before, did yield up ourselves. 1 *Pet.* iii. 21. *Job.* v. 44. That must be surely a strange *conjugal consent*, wherein the Wife promiseth no duty or loyalty; only expects all to be done for her. But yet,

Obj. *If we trust and lean on Christ, we shall do these.*

*Ans.* (1.) IT is as true, if we do these, we shall and do *lean on Christ*; and by that rule we may as well call these *Faith*, and leave out that. (2.) It is not a *saving Trust* in Christ, that doth exclude these, or is without them. This is plain; because the act of Gospel-Faith is oft expressed by these,


these, as well as by Trust; and a Sentence SECT.  
of condemnation lies still upon a Soul that III.  
wants these, and is under the power of   
their contraries. *We will not have this man* Luke xix.  
*to reign over us*, was the language of un-14, 27.  
belief; and for this they were subject to  
death. (3.) The Scriptures tell us of in-  
stances of a *Trust* and *leaning*, that proved  
destructive for want of these other things,  
and certainly will prove so to all others.  
Thus it is said, *The Priests teach for hire*, Mic. iii. 11.  
*and the Prophets divine for money; yet they*  
*will lean upon the Lord, and say, Is not the*  
*Lord among us? none evil can come upon us.*  
Nor is it to be doubted but the *foolish Vir-*  
*gins* had a degree of Trust in Christ; yet  
were they lost for want of Oil, though they  
looked for so much from him. Yea, (4.)  
As he wordeth it, and joineth it in other  
places, it looks to be a mere *contemplative*  
*act*, which as a man that's unregenerate doth  
with him perform, so a carnal man may  
do it for indulging his Sloth and Careless-  
ness; as if he were to say, "I will now and  
" then apply to this meditation, *Christ shall*  
" *do all for me*; I trust him to do so, and  
" therefore I am safe, tho' I do no more;  
" yea, I shall be damned if I strive to do  
" any thing else as a means of obtaining  
" saving benefits, though it be in Christ's  
" righteousness that I expect all." And  
yet we are expressly warned, *Not every one* Mat. vii.  
*that crieth, Lord, Lord, shall enter into the* 21.  
*kingdom*

SECT. *kingdom of heaven, but he that doth the Will-*  
 III. *of my Father ; and this was to inforce that*  
 charge, *Enter ye in at the strait gate.*

V. HE ascribes too much to *Faith*, as imperfect, dead, and unholy a thing as he makes it ; even more than I dare for a world ascribe to that which is the true Gospel-condition. For he expressly tells us, pag. 51. “ There is between our believing and this righteousness being upon us, a reference of Causality.”

*Repl.* WE must be *Soul-destroyers*, and be destroyed, for saying, God *requires Faith*, suspending Pardon till we believe, and by his Promise securing it to us when we believe ; though we expressly deny *all causal Influence*, and confine the *condition* to the mere frame of the object ; and do leave Justification in all its causes entire, as the Benefit to be given in Christ's right to him that is a believer. Yet our Accuser, Witness, and Judge, can innocently cry up a *Causality*, a real and proper Causality ; a *mediate* Causality of Justification, an *immediate* Causality of Union with Christ, which is the greater benefit : Pag. 52. *My short Legs can follow these small strides.* It's a cause of *Justification* ; but how ? By more than that rule, *Causa causæ est causa causati.* Faith is a cause of *Union*, that *Union* is a cause of Christ's righteousness being upon us, and that righteousness being upon




upon us is the cause of Justification ; and SECT.  
 so Faith is an influential cause of Justifica- III.  
 tion. If you go *forward* with what Ju-   
 stification is the cause of, and what that is  
 also a cause of, *Faith* is a cause of even as  
 much, and in the same sort as it is of Ju-  
 stification ; and if you go *backward* to the  
 next cause of Faith, and to the cause of  
 that, even *all that* is the cause of Justifica-  
 tion, as much, and in the same sort as Faith  
 is. And what *kind of cause* is Faith in all ?  
 It's always with him a Physical cause, a na-  
 tural *touch* and *clasping*. Yet pag. 52. he  
 saith, *It's by God's constitution or ordination :*  
 Hopeful words ! but he soon throws it out  
 of a *moral Causality* again, and brings it to  
*the corporeal Spirits clasping* about the Soul.  
 Here's a *Covenant-consent*, without an act  
 considered as any way *moral* ; a strange  
 thing to any man of sense, who must know,  
 that Acts are considered only as *moral acts*  
 in every *Covenant*.

VI. HE accounts all performance of any  
 Duty with an expectation of any saving be-  
 nefits as morally connected therewith, to  
 be *in a legal manner and Spirit, from legal*  
*or old Covenant principles, and unto old Co-*  
*venant ends, &c. pag. 28. Compare pag. 71.*

*Repl.* I HAVE fully proved, that though  
 nothing done by us is *the righteousness*  
 wherein we stand before a just God, nor  
 is the merit of any Good, or any atonement

SECT. for Sin, or instead of a legal righteousness :

III. Yet there is in the Gospel a display of Authority, though in a way of Grace, and a *rectoral way* fixed for giving out the effects of Christ's obedience in his righteousness, as benefits encouraging to duty : And in that way we must expect them to the glory of God's Truth and Promises, and we wickedly presume in expecting them otherwise ; and hereby Obedience to Christ and the Righteousness of Christ are not opposed, nor old Covenant-ends pursued. Mr. *Math* saith, pag. 49. " Faith hath *no Influence*, no not so much as in a way of " *Instrumentality*, to confer upon us a right " and title to Christ's righteousness ; all the " Influence that Faith hath, is only to our " actual possession of it." I grant, [1.] That Faith is not our justifying righteousness. [2.] That Christ hath merited, the Elect shall have it. [3.] That it is the Gospel-promise is our title and charter. Yea, [4.] I deny *all causal Influence* to our possession. But as to him, who ascribes to Faith *a Causality*, I would ask, (1.) Doth not the Gospel adjust by its Promise, that it is the Believer it will invest in this possession of righteousness? (2.) Doth not this Promise entitle a Believer to this possession, and bar the Unbeliever. (3.) Doth *Faith* then no way affect our right or title to the possession thereof ? Doth it not render us *the persons* whom it so entitleth thereto ? And is this  
nothing,

nothing, though it be not the righteousness SECT.  
 for which we are justified, as legal obedi- III.  
 ence was to be ? 

VII. HE ventures too far, in making the Crown of Glory and Justification to be effects of strict *remunerative Justice* as to us ; which is untrue, notwithstanding Christ's righteousness is imputed to us. *Pag.* 12, 13, 15. Among many other expressions of this kind, he saith, " It is the constitution  
 " of God, that all the saving Good and  
 " Blessing which shall be given *us*, shall  
 " be *given*, not only from Free-Grace,  
 " but by the hand of *Justice*."

*Repl.* IF he mean only, that the Consideration upon which all saving Good was granted, is a Righteousness that answered strict Justice ; I grant it. But to say, (which he seems fully to intend,) that the Righteousness of Christ is so imputed to us, as that Benefits are actually conferred on us in a way of *remunerative Justice* as to us, I deny it, and say, It is a thousand-fold worse, than they whom he condemns durst ever have a thought of. I own also, it's a reward of Justice *to Christ*, that Believers should be justified and glorified : But Justification and Glory are given of mere Grace to those Believers, though in a Gospel-way of Government. They cannot plead, " Now, Lord, I have Christ's  
 " righteousness on me, I have a Claim to

SECT. " these, as a debt or reward *due to me* from  
 III. " remunerative Justice:" For tho' Christ  
 give the Crown in his own right, and by  
 his right we have that Crown secured ; yet  
 he reserves the Claim of *Justice* to his own  
 Person, and we must accept of all, even at  
 God's hand, *of Gift*. Sinners shall not  
 have the Saviour's Plea in themselves, tho'  
 he will plead it for their Good. There is  
 more spiritual Pride in this kind of Talk,  
 than many imagine: *The Gift of God is*  
*eternal Life*, even when he gives it ; and  
 it is not only as to antecedent causes, we  
 look for the mercy of Christ unto eternal  
 Life : And it's still for Christ's sake we  
 must intreat and expect, and not for our  
 own, nor for any thing as it's ours, what-  
 ever be the effect of the Imputation of  
 Christ's righteousness on us.

Rom. vi.  
23.

Jud. ver.  
21.

VIII. THAT which he calls *telling a*  
*Story* to us of the deep Counsels of the *Wis-*  
*dom and Grace of God*, how this righteous-  
 ness is upon us, *from its first and highest*  
*Original*, (pag. 56.) is in several things an  
 unsafe account, and greatly to the disho-  
 nour of Father, Son, and Spirit. Some  
 parts of it I have already considered ; I  
 now shall briefly observe these things, [1.]  
 He strikes at the essential Glory of the Son  
 of God. [2.] He describes the Fall of man  
 in a way very dishonourable to God. [3.]  
 He much mistakes what is most properly  
 the

the Glory of God. And, [4.] He leaves out man's acknowledgment of the Holy Spirit in the work of Salvation.

SECT.  
III.

[1.] Mr. *Mather* strikes at the essential Glory of the Son of God. Before I prove this, I would premise, (1.) The Son of God as Second Person in the Trinity, is equal to the Father in Essence and Glory, though he be *of the Father*, as to the mode and manner of Subsistence. Hence he hath the same Divine perfections and glory. (2.) Whatever is ascribed to Christ, before he assumed the human nature, must be such as is consistent with his divine nature as the Son of God, and proper thereto. (3.) Nothing is added to the divine nature as in Christ, by its union to the human nature, besides relation to that human nature. (4.) The Person of the Son of God was compleat, before he assumed the human nature; and therefore the human nature is no constitutive part of the Second Person; but, as Dr. *Ames* well saith, is only as an adjunct. If Mr. *Mather* mean more, it's horridly dangerous, when he saith, *pag. 8.* "The human nature belongs to the *constitution of Christ's Person* as he now is:" And it looks the worse for his words, *pag. 7.* "Christ's dwelling in our nature is no part of the Punishment of Sin, for then the divine nature only is punished, and not the human at all, nor the Person:" As if what terminated


SECT. on' one nature only, did not terminate

III. on Christ's Person; and by the same rule, the acts confined to one nature, as their Principle, are not the acts of his Person, unless they be the acts of both natures. (5.) Since the Incarnation, we frequently meet with a personal *communication of properties*; and what is proper to either of the two natures, is ascribed to Christ as God-Man; as *Christ died, &c.* (6.) Yet there is neither a transfusion or communication of the properties of one nature to the other; nor must we ascribe to his Person any thing in any manner that would tend to the confusion of the two natures. (7.) All the Glory or Humiliation that can be justly ascribed to the Son of God as such, cannot infer any change in or addition to him, and must be confined to what is *manifestative and relative*: His Glory may appear more, but cannot be added to; it may be obscured, but it cannot be really diminished. (8.) Hence whatever addition of real Glory or afflictive Suffering belongs to Christ, it is with respect to his human nature: This only was capable of rewards, of being exalted, of being deserted, of God's hiding his face, and of dying. I shall now evidence, that Mr. *Mather* strikes at the essential Glory of Christ, as the eternal Son of God.

I. HE makes Christ, as the eternal Son of God, capable of an *addition to his real Glory*

Glory as God. *Pag.* 56. " God the Father SECT.

" *from eternity begat* his Son, the *Second* III.

" *Person* in the Trinity, and *loving him* 

" *with an infinite Love*, designed a *special*

" *Revenue of Glory*, and Honour, and

" *Praise unto him*, as from all his Crea-

" *tures* in their kind and way, so more

" *eminently* from and in a certain num-

" *ber of mankind :*" To which he adds,

" *The end and upshot*, and last Issue, that

" *all his counsels* about them come to,

" *is this*, that they may be brought to the

" *acknowledgment of the Son of God, &c.*"

And, *pag.* 61. " You see how the *grand*

" *original Design* of God, to bring in a

" *Revenue of singular Honour*, and Praise,

" and Glory, to his *Son Christ*, is in this

" *way* brought about, &c." I shall pre-

sently repeat more : Let us consider,

(1.) IT is plain, he intends the Son of God as such : It is he, as *begotten from Eternity* ; he, as the *Second Person* in the Trinity ; it's he, as *loved with an infinite Love* ; yea, from his being so infinitely beloved as God's eternal Son, the Contrivance had *its Rise*. The *Design* in the *upshot* is, that he might be *acknowledged* to be *that Son of God*. It cannot be meant, that this additional Glory might be designed for him, as foreseen Mediator, or as in *Flesh* : For this *Design* is *the first step*, and this *Glory of the Son* is *the Original* of all the contrivance : He was, pursuant to this

SECT. purpose, *made* a Mediator and legal Head ;  
 III. and he tells us, to confirm this, *pag.* 56.

“ That for this end of bringing a Revenue  
 “ of Glory to his Son, in the Salvation of  
 “ the Elect, *God ordained, that he shall*  
 “ *do all with God for them, and that he*  
 “ *shall be all from God unto them ;*” which  
 is his *second step* : And therefore what is sub-  
 sequent to the other in Intention, cannot  
 be before it ; his Office and Incarnation are  
 but *means* to this end. So that no doubt  
 can remain, that Christ is in this Design  
 considered as the eternal Son of God.

(2.) LET us weigh how he describes  
 the Glory intended. It is a *special Re-*  
*venue of Glory and Honour* : It is a Revenue  
 of *singular Honour and Glory* ; somewhat  
 that made him more glorious than he was,  
 as the Son of God : Nay, it was his being  
*acknowledged to be the Son of God*, which  
 is the *upshot* of the Design about him ; as  
 if though he were Son before, yet he would  
 not have been *acknowledged* to be the Son  
 of God, without this added Revenue of  
 Glory. But again,

2. HE makes the eternal Son of God  
 considered as to his Divine Nature, to be  
 for a while *under the frowns and displea-*  
*sure of God.* Pag. 25. And,

3. HE makes the eternal Son of God  
*as God*, to be capable of an *acquired right*,  
 (superadded to his *natural right*,) even to his  
*essential Glory as God* ; and also of an ac-  
 quired



quired right to *that Love*, which he en-  
 joyed as the Son of God in the Divine Na-  
 ture before he was the Son of Man. Take  
 his words, *pag. 25.* "It is true, Christ  
 " hath another title and right, both to the  
 " Love of God, and unto Heavenly Glo-  
 " ry, *viz.* by the prerogative of his Birth,  
 " I mean his Eternal Generation, as he is  
 " the only begotten Son of God: But  
 " *though he was rich, yet such is his*  
 " Grace, that *for our sakes he became poor* ;  
 " he consented (not to *forego his title*, but)  
 " for a time to *forego the actual enjoyment*  
 " of the full fruit and benefit of it. He  
 " was contented to *lay aside his Glory* for a  
 " time, and to dwell here below on earth  
 " *under the frowns and displeasure of God*  
 " *his Father*, until he should fully, to  
 " the utmost farthing, have paid our  
 " debt: But then he was to be *restored and*  
 " *raised up to the enjoyment* of his Father's  
 " Love, and Heavenly Glory, in the vir-  
 " tue of that forementioned *double right or*  
 " *title*, *viz.* both as the Son of God by  
 " Nature, and also as having discharged  
 " all the debt of the Elect as their Surety ;  
 " this latter being *accumulated and super-*  
 " *induced* upon the former, and therefore  
 " being *not a natural*, but an *acquired*  
 " *title.*" Where,

(1.) You see, that it is the eternal Son  
 of God, considered as to his Divine Na-  
 ture, which was *under God's frowns and dis-*  
*dis-*

SECT.  
III.

SECT. *displeasure* : For it was only as to that na-

III. ture his Person was the subject of God's

Love *before* his Incarnation, and it was *that Love* alone that he could be *restored* and raised to, which he had *before* his Incarnation ; and there could not be a restoring and raising to the enjoyment of this Love as to this nature, unless that he was *under the frowns and displeasure of his Father* as to his Divine Nature. For in whatever nature he *enjoyed* the Love of God, before he did *forego the enjoyment of it*, and to the enjoyment of which he was *raised and restored*, that must be the nature in which he endured those frowns and displeasure, which are opposed to the actual enjoyment of that former Love. He tells us, that he did *forego the actual enjoyment of this Love*, and so *dwelt under his Father's frowns* here below on Earth ; therefore it must be as to his *Divine Nature* he did forego the enjoyment of that Love and Glory : And consequently, as to *that nature* he endured the opposite frowns ; since that he had not enjoyed that Love in his *human nature*, before he dwelt on Earth. And,

(2.) IT is as plain, that he makes the eternal Son of God, as to his Divine Nature, to have a *superadded right* to that *essential Glory* from God which he had a former *natural right* to : For the Glory he enjoyed *before* his Incarnation, was his *essential Glory* as the Son of God ; and it was his

his essential Glory he had a *natural right* SECT. to. Again, he had no Glory in his *hu-* III. *man nature* before he was man, to be restored to; therefore the Glory he had an *acquired right* to, being a Glory to which he was *restored and raised*, must be his *essential Glory* enjoyed only by the Divine Nature: He could be *restored to the actual enjoyment* of no Glory, but what he actually had *before* he assumed our Flesh, and could not be restored to any Glory which he had not till he assumed our Flesh. The matter is the same, as to *the Love* that *his Father* bare to him as his eternal Son: For it is *the Love* he was *restored to the enjoyment* of, which Christ is said by Mr. Mather to have an *acquired superadded Right* to; which must be no other than he was the Object of *before* his Incarnation: Yea, he declares, it is that very *love and glory* which was due to him *by the prerogative of his Birth*, that he had this *superadded title* to; yea, even that which he *did not forego his title* to, though he *did forego the actual enjoyment* of it for a while; and to this he was restored *in the virtue* of this *double right*. So he tells us, Christ *was rich*, yet he *became poor*: How poor? By *foregoing the actual enjoyment* of the full fruit and benefit of it, which he enjoyed before. The *meaning* of the place he re-<sup>2 Cor.</sup>fers to is, that though the Son of God was <sup>viii. 9.</sup> maker and heir of all things, yet, as to his human

SECT. human nature, he was in a necessitous  
 III. suffering case. But hence Mr. *Mather* in-  
 ~~~~~  
 fers, that Christ, as the Son of God, did  
*forego the actual enjoyment* of the full fruit  
 of his Inheritance, which he fully possessed  
 before; and in that respect was *poor*: This  
 is plainly his Sense, for he speaks of *his be-  
 ing rich*, as he was *antecedently* to his In-  
 carnation, as to enjoyment as well as title;  
 as to which *Riches* he did *not forego his  
 title*, as he was the Son of God; and yet,  
*the full benefit* of those very *Riches*, he was  
 so entitled to as Son of God, he *did forego  
 the actual enjoyment of*: Whereas he might  
 as well say, he did forego the enjoyment  
 of *all* the benefits as of *any*, and as well of  
 his title as of the enjoyment; all being  
 alike possible to the Son of God, who still  
 enjoyed that whole Inheritance to the full  
 as Son of God, as he enjoyed it by his  
 title before he was the Son of Man. To  
*forego the manifestation*, and the *actual en-  
 joyment*, differ as to *his Glory*: And as to  
*Riches*, it is one thing for the human na-  
 ture to want; and for the divine nature to  
 abate any enjoyment of what it was en-  
 titled to, is quite another thing. A *poor  
 God* is a wild Phrase. But should it be  
 said,

Obj. *Had Christ, as our Redeemer, a  
 right to no Glory as a Reward?* I answer,  
 (1.) Yes, to a Glory and Riches as to his hu-  
 man nature. But, (2.) That was not a *resto-  
 ration*

ration of what the Son, as God, enjoyed before his Incarnation; but a *Glory* and *Riches* granted as to his human nature, which *fully commenced* upon his Exaltation, though eternally decreed: And to both indeed there was a *title*, from the Union of the human nature to the Divine Person; and also *as a Reward* of what was suffered and done in the human nature. Yea, (3.) The utmost *Glory* belonging to or received by Christ as *acquired*, was of *another kind* than what belonged to him as God, and which he enjoyed before his Incarnation. The one is *dependent*, the other *independent*; the one is *Creature-Glory*, though above Angels, the other is *increated*, essential, and divine, even the same with the Father's. Again, if it be said,

Obj. *Did not Christ lay by his Divine Glory?* I answer, (1.) He could no more part with it, no, nor with the enjoyment of it, than he could part with his Divine Essence. Yet, (2.) He voluntarily agreed to have it *veiled* as to *manifestation* for a time; but did not in the least quit the enjoyment of it as the Son of God. And hereupon, (3.) The sensible communications of it, and of the Divine Favour, were a while *much suspended* from the human nature: But considered as the Son of God, he always alike possessed and perceived the Divine Glory and Favour. The Father could as well be *displeased* with himself,

SECT. as with his Son, as he was God. And  
 III. hence, (4.) Though what Christ did and  
 suffered, did entitle him to the *restoring*  
 of the sensible enjoyments of the Divine  
 Favour to the human nature, yet there was  
 no place or room for *acquiring a right*  
 to any sensible communications of Love,  
 Riches, or Glory to him, as Son of God :  
 For they were never suspended, they were  
 essential to him ; and to suppose an *ac-*  
*quired right*, were to make that Love and  
 Glory *dependent*, and to bring them within  
 a Creature's state ; whereas you may see  
 Christ in his humbled State, when he  
 speaks as the Son of God, still asserting *his*  
*title and possession* in Equality with the Fa-  
 ther, yea, and declaring them to be the  
 same. *Job. xvi. 15. Job. v. 18, 19, 26.*  
*Job. i. 18.*

READER, judge how he honoureth  
 Christ. I could tell him, what names the  
 antient Church gave to such a Heresy ; but  
 I better like, that he gives to my opinion  
*causlessly* the name of *Blasphemy*, than that  
 I should give so *just* a cause, though I met  
 with a man so mild, as should hope it was  
 only *ignorant*. The Son of God, *as God*,  
 to be capable of an *addition* of real Glo-  
 ry ; to be the Object of God's frowns and  
 displeasure, and capable of parting with the  
 enjoyment of God's Favour, and the Glory  
 and Riches he had before he was Incar-  
 nate ; and to have an *acquired right* to  
 that

that essential Glory, and Love, and Riches, SECT.  
*superadded* to his *natural right* thereto; are III.  
 such Positions, as should make a man to  
 tremble how he ventures afterwards to  
 meddle beyond his depth. My concern  
 for these things prevents my using the ad-  
 vantage Mr. *Mather* gives me.

[2.] HE describeth the *Fall of man* in  
 a manner very dishonourable to God: For  
 he makes it a *designed necessary means* re-  
 solved on, to bring to the Son of God that  
 Revenue of honour and praise which the  
 Father had before designed for him. This  
 is fully expressed by him in his Model of  
 the eternal Decrees. The *first* Step is, the  
*design* of that Revenue of glory to the Son.  
 The *second* is, Christ's being to *do all for*  
*the Elect* with God for them, &c. The  
*third* is, making man innocent. The *fourth*  
 is, the Fall of man. The *fifth* is, the  
*double Union* issuing in legal and mystical  
 Persons. The *sixth* is, that *Faith* is the  
*means* of mystical Union. And the *seventh*  
 is, that this *Faith* in its nature is to *rest*  
*on Christ for all*. Pag. 56,—60. The thing  
 I infer is, that *the Fall* being the *fourth*  
 Step, must needs be a thing resolved on,  
 in the Father's *design* of a Revenue of glo-  
 ry to Christ by some men's acknow-  
 ledging him to be the Son; for that's *first*  
 in order resolved, and then *the Fall* ap-  
 pointed (not over-ruled) as a necessary  
*means* thereto; as that by which he was to  
 obtain

SECT. obtain this Glory, and without which he  
 III. must have gone without it, and been limited to the *privilege of his Birth*. Therefore he tells us, *pag. 58.* “ This *Fall of the Elect* into a state of Sin, and Death, and Wrath, may seem somewhat remote from the point in hand: But it is not; for hereby a *Door is opened* to the Son of God to step in, and do all with God for them, that in this ruined condition they need, &c. So that as Christ speaks of the blindness of him who was blind from the womb, *Job. ix. 3.* that it was *that the works of God might be made manifest in him*; we may say this of the *Fall of the Elect*, it was *in the Counsel of God designed to this end*, that the depths of the riches of the knowledge and wisdom, and grace, and power of God, might be made manifest in them: And as Christ speaks of *Lazarus* his sickness and dying, *Job. xi. 4.* that *it was not unto death, &c.* So must we say of this falling of the Elect into a state of spiritual death in sin and trespasses; *it is not unto death for ever, but for the Glory of God, that the Son of God might be glorified in recovering them.*”

*Repl. (1.)* I AM sure, the Son of God did not need any such Glory; he had been as happy and perfectly glorious as now he is, though Man had stood. *(2.)* It seems very unagreeable to the purity and goodness



ness of God, to *design* the breaking of his own Laws, the destroying of the greatest part of mankind, the defacing of his own Image, the gratifying of the Devil in the sin and misery of men, such dishonour to his own name, &c. and this as a *necessary means to glorify his Son*: To decree the *permission* of the Fall, and so to over-rule it to good ends, is another thing. (3.) By this Model it was as impossible for man to have stood, or for the most of mankind to have avoided Sin and eternal Ruin, as it was for man to have hindred God to give to his Son that *special Revenue* of glory that he designed for him; which I think would be a greater ease to the damned, than their consciences will feel, or the pleadings of God with men will import. (4.) It greatly abates that admiring and thankful regard to God and our Saviour, which the Scriptures always direct us to: For if Mr. Mather's Model be right, it was *Love to the Son of God* that brought men to *need a Saviour*, and not *Love to Sinners* that inclined God to *give his Son*, and the Son to give himself, *to be a Saviour*; as *Job. iii. 16*. The utmost which this Model can rise to is, that since God resolved for the Glory of his Son, that *all should fall*, into a state of sin, and death, and wrath, that thereby *some of them* might be to his Glory, *they* were ordained to be *some* of those; which indeed is a mercy,

SECT. but not so greatly displaying of Divine pi-  
 III. ty, love, and grace, as the Word repre-  
 ~~~~~ sents it. And therefore, (5.) To suppose  
 Man foreseen as fallen and self-ruined, and  
 thereupon a Saviour ordained, to recover  
 and actually save a certain number of these ;  
 and for this to be in his suffering nature  
 rewarded, and eternally exalted, receiving  
 the praises of his saved ones ; fully answers  
 the account the Scripture gives of the  
 oeconomy of Redemption. *Rev. i. 5, 6.*

MAN is supposed thus fallen, in all the  
 texts which Mr. *Mather* cites for God's de-  
 sign of a Revenue of glory to his Son from  
 the Elect. *Eph. i. 3, 4, 5, 6.* We are  
*chosen in Christ* ; in what State ? You'll  
 see that, by the nature of the Blessings we  
 are to obtain by him ; to *be holy*, who were  
 by the Fall unholy ; to be *without blame*  
*before him in love*, who were so reprove-  
 able and hateful ; to *the adoption of Chil-*  
*dren*, who had by Sin lost our natural  
 birthright, and become aliens ; to be *ac-*  
*cepted in the beloved to the praise of the glo-*  
*ry of his Grace*, who had made ourselves  
 unacceptable and condemnable in the Eye  
 of Justice ; and to have *Redemption in him,*  
*and forgiveness of Sins, according to the rich-*  
*es of his Grace*, who had enslaved ourselves,  
 committed Sin, and were incapable to re-  
 deem ourselves, to make atonement, or  
 merit our recovery : And then it follows,  
*ver. 8.* that in all this *he abounded towards*

as in all wisdom and prudence. Amazing SECT. III.  
 wisdom! To find a way, to sanctify the depraved, justify the blameable, love the hateful, adopt the alien, accept the vile and unworthy whom Justice condemned, redeem the captive, and forgive the guilty Sinner! Here's work for *all wisdom and prudence to abound*, much more than it was, to resolve first to glorify the Son of God; and then to find out a way for it by *designing* to make men *fall* into misery and death, that he might come to this Glory by it. Look into *ver. 9.* and you'll see, that according to what I have shewn to be the Apostle's Model, he concludes, this is *the counsel of God's Will, and his Purpose in himself*, even to recover by Christ Sinners, thus in his eye fallen and miserable. The same sense is plain, in *Rev. v. 11, 12. 2 Thess. i. 10. and Eph. iv. 13.*

I CONFESS, when I consider some men's temper, I am at a loss, whether they are led, by what themselves are, to think of God as so cruel and far from goodness; or whether the strange representations of God, which they believe, do form them to what they think is his Resemblance. Would any Divine else dare to preach, "that God took the Sin of *Adam*, and squeezed out the Quintessence of it into the human nature, to propagate to the world? And that God *took delight* to see the Wicked sin: As one that sets Rats-bane to kill


SECT. III. “ Rats, looks through the key-hole with  
 III. “ delight to see the Rats eating the Rats-  
 { “ bane, knowing it would kill them ; so  
 “ God looked at the Wicked through his  
 “ fingers with Pleasure, to see them fin-  
 “ ning, knowing it would destroy them.  
 “ And that the Spirit of God striving with  
 “ Sinners, did enlighten them, reform  
 “ them, &c. But why did he thus strive  
 “ with many, whom he did resolve he  
 “ would never save ? It was, that they  
 “ might be brought to those higher de-  
 “ grees of Torments in Hell, which he  
 “ had fore-ordained them to ; as *Judas*  
 “ went to *his own place*, that is, to the  
 “ higher Torments in Hell, which God  
 “ had decreed him to : He could not come  
 “ to this, but by falling from his Apostle-  
 “ ship ; he could not fall from his Apostle-  
 “ ship, if he had not been an Apostle ; and  
 “ he could not have been an Apostle, if the  
 “ Spirit of God had not striven with him.”  
 Mr. *Mather*, I suppose, hath not forgotten  
 these unfavoury Passages, which I do not  
 think I have varied a word of ; at least I am  
 sure this is the Substance, and not aggravated  
 at all, as I have abundant Witnesses to  
 prove.

[3.] HE mistakes what is *the Glory of God*, as to its principal sense : This consists in his essential Perfections, as in himself ; yea, the *manifestative Glory* of God, Father and Son, is not so much in the  
 Crea-

Creatures acknowledgments, as in the display of his own Perfections, in a way commanding their admiration and love: Men's *Hofanna's* are a poor thing comparatively even therewith. He *made all things for his Glory*; that is, to express thereby his wisdom, goodness, power, justice, &c. His Glory shines forth more in the Impresses of his Excellencies on any Being, than in their thankful returns of Gratitude to him, or in the oral mention of his Praises: Men by these do their Duty, and contribute to their own Good, but add not to his Glory; yea, his *manifestative Glory* is not hereby so promoted by those men, as by his Image on them, and his Authority acknowledged by obedience and *good works*. God is *glorified* by Christ, as Redeemer in our nature, Mat.v:16. as by this means his Government was honoured, his Justice satisfied, his Hatred to Sin expressed, his Image restored, his Authority among men acknowledged, his blessed Nature exemplified in the humane nature and behaviour of Christ, his Love and Mercy to Sinners made manifest by his death: By these, I say, God is *more glorified*, than by the honour Christ acquires from his Creatures, or by some few being brought to acknowledge him to be the Son of God. Yea, our Redeemer, even as in our nature, is *more glorified*, by his honouring God, vindicating his Government from contempt, opening a way for Mercy

SECT. to exert itself without injury to God's Ho-  
 III. liness or Justice, accomplishing God's Pur-  
 ~~~~~ poses and Promises, having all fulness of  
 Grace in him, all Authority and Judgment  
 committed to him; by his defeating Satan's  
 projects, and breaking his strength and  
 power even by the human nature; by his  
 giving his Spirit, and restoring the Image of  
 God to a degenerate world; by his render-  
 ing men subject to the divine Laws, Imita-  
 tors of his Example, and subject to his Au-  
 thority; by his raising the dead, and judg-  
 ing the world; by his wise, equal, and ef-  
 fectual managing his Kingdom, &c. By  
 these, I say, he is honoured far more, than  
 by a few persons *acknowledging his Sonship*:  
 And being that *his Sonship* became *obscured*  
 by his dwelling in Flesh, I admire that  
 Mr. Mather would place the *upshot* of  
 Christ's acquired Glory in the Elects *ac-*  
*knowledgment of his Sonship*; as if he took  
 a Veil to do and suffer so much, chiefly,  
 if not only, to buy off its being a Veil.

[4.] HE leaves out *the Holy Spirit*, as to  
 the mention of any Glory designed to him  
 in the oeconomy of the Salvation of Sinners.  
 Yet sure, the eternal Spirit hath a Glory  
 superior to Christ's human nature, and a  
 Right thereto superior to Christ's acquired  
 Right. Yea, we are *baptised*, as redeemed  
 ones, *into, or in the name of the Father, Son,*  
*and Holy Ghost*. But with these men, *his Ho-*  
*nour* is little regarded; he shall not have a  
 hand,

hand, so much as to render some Sinners SECT.  
 to be the persons, that shall rather than III.  
 others be invested in Christ's right to any   
 saving Benefits according to a Gospel-rule:  
 Though God hath so wisely contrived the  
 acknowledgment of Father, Son and Spirit,  
 in the saving of Sinners; the Father *gives*  
 and sends his Son to redeem, the Son *pays*  
 the price of redemption, and the holy Spi-  
 rit *applies* it, by rendering Sinners the ob-  
 jects of the respective effects thereof, as the  
 Gospel determines the distribution of them.

HIS notion of *legal Union*, between  
 Christ and the Elect from eternity, as be-  
 ing *one legal Person*, is an unscriptural no-  
 tion which I have confuted; though I ac-  
 knowledge, that Christ from eternity un-  
 dertook to redeem and save the Elect; but  
 that is far from *one legal Person*, being that  
 we are not reputed to redeem or save our  
 selves. And alike ungrounded, is his no-  
 tion of *one mystical Person*. But it is time  
 to put an end to my Remarks on *his Story*  
 made up of *Steps*; which I wonder *he* hath  
 acquired no better skill in relating, than to  
 represent *the counsels of God*, in a manner so  
 inconsistent with, nay, reproachful to, the  
 Glory of the blessed God.

IX. I SHALL not take notice of such  
 things as these: "That all your *obedience*  
 " to the Law avails no more to justify you,  
 " than your *worst Sins*;" pag. 71. "That


SECT. " the *not failing of Faith* is not a means of

III. " our continuing justified ;" pag. 64. And

~ " that *Repentance* is the effect of Pardon,  
 " and *not necessary* thereto;" pag. 32. These,  
 and the like, being already insisted on in  
 this Book, and elsewhere. Neither shall I  
 demonstrate, as I might ; that it must be his  
 Judgment, that *all our Sins are pardoned at*  
*once*, even past, present, and to come; and  
 that *God cannot be displeas'd with, or afflict*  
*Believers for their Sins, &c.*

X. HE vainly supposeth many things  
 possible to be in *unbelievers*, which are cer-  
 tain evidences of true Faith, and are effects  
 of Faith; yea, they are the execution of  
 the consenting act of Faith, and *without*  
*them* (if a man have time,) all his Faith is  
 but *a dead Faith*, that will never save. I  
 will admit, that *no act* of Grace or Godli-  
 ness can save us *without Faith*: But I as po-  
 sitively affirm, That there is *no one act* of  
 real Grace or Godliness *without true Faith*;  
 nor yet any true Faith without acts of other  
 Graces. Why then should he put the  
 Graces of the Spirit into a war, and tell us  
 of *mending our ways, and reforming our lives*  
*and our hearts too, so as never more to sin,*  
*and living as a Saint dropt down from hea-*  
*ven, &c. yet they are not Faith, neither would*  
*the righteousness of Christ be upon thee thro'*  
*all these things?* Pag. 67, 68. Can men's  
 hearts be changed, and their lives thus re-  
 formed



formed in obedience to the call of Christ's SECT.  
Gospel, and not accept of Christ, and trust III.  
in him? No. And I ask, If any man go   
out of himself to Christ for all, and yet  
never repent, nor have his heart and life  
changed, nor love God, would that man  
have the righteousness of Christ upon him  
for Salvation? Yet this is as possible as the  
other, yea, and more easily mistaken. You'll  
see, in 1 *Thess.* i. 5, & *seq.* that the Spirit of  
God makes the things concur, which Mr.  
*Mather* would set at so great an Opposi-  
tion.

To me it's evident, that *Christ's* righte-  
ousness extends itself through all the bene-  
fits and privileges of a Saint, as the sole *me-  
riting Cause*, whatever be the *Condition*:  
And all the after-gracious Acts and Godli-  
ness of a Believer are the operations of Faith;  
they are his first conjugal consent executed,  
as well as the effects of his dependance on  
Christ for new supplies. And in this man-  
ner, (1.) Faith, as it acts *upward towards*  
*Christ*, still craves, prays, hopes, trusts, ex-  
pects, with affection adheres, and renews  
Self-dedication and Consent. (2.) As it  
looks *into the Word*, it finds motives, ex-  
citements, directions, &c. to urge and ap-  
ply to itself, from invisible things realized.  
And, (3.) As it acts *under the power* of  
both the former, with respect to external  
and internal effects, it purifies, melts, loves,  
quicken, strengthens to duty and against  
tempt-

SECT. temptations, comforts, reclaims, recovers,  
 III. guards, watches, &c. So that our renewed  
 Acts of Repentance, Love, and Fear, &c.  
 our Godliness, Reformation, Zeal, and all  
 sincere Obedience, are the *operations of Faith*,  
 and the *obedience of Faith*: Faith is in them,  
 and they are in Faith, not *formally*, but in  
 the way above expressed: Whence I con-  
 clude, it's *a false Faith* that omits obe-  
 dience to Christ in *all* these, as it is *a false*  
*obedience* which excludes a dependance on  
 Christ in or by *any* of these Acts.

XI. Mr. *Mather's* Criminations of his  
 Brethren are intolerable, becoming neither  
 an honest Man, nor a true Believer, and  
 much less a Gospel-Minister. More wick-  
 ed malice and falsehood hardly any man can  
 be guilty of, than his accusations and in-  
 sinuations are justly chargeable with; un-  
 less they proceed from real Ignorance, which  
 Charity prompts me to hope. I have in-  
 stanced already, how he hath perverted  
 my words; but had he confined his Re-  
 proaches to me, I should not think my Re-  
 sentments so fit to be expressed: But he  
 spares not the Dead, he strikes at the Body  
 of our usefulest Ministers alive, and at their  
 Ministry too. Who, or what, could ex-  
 cite any man to render the Labours of so  
 many Ministers useless, when so adapted to  
 promote the Kingdom of Christ in the  
 world? Who will dare to attend their  
 Labours,

Labours, or avoid being filled with Jealousies, Prejudices, and Abhorrence, who believe this fiery man, when he saith, That they hold *Soul-destroying Errors, if there be any such in the world*; pag. 46. that it is a dislike and heart-hatred of standing justified in the Righteousness of Christ imputed, and in it only, that lies at the bottom in these Oppositions (to our being as righteous as Christ;) pag. 76. and that the Devil (by them) laboureth to forestall and shut up men's hearts against (what he calls) the blessed Truths. Pag. 26. Nay, his malignant Spirit riseth so high, as to call them oft *Semi-socinians*; and he studiously brands them with that name (as what he would have them called by,) in his *Preface*, as well as with that of *Socinians* in his Sermons; and adds, that the Gospel of our Salvation is craftily and insolently assaulted by them in the very vitals and fundamentals of it. This and much more, as an *Apostacy from the Truth*, he fixeth on old and young, even many of the rising Generation, not only among Conformists, but Dissenters also. Pref. pag. i.

Repl. THE Angel said, *The Lord rebuke thee*; when he durst not bring railing Accusation. Sure he knoweth not what Spirit he is of, nor who doth instigate him to these things, any more than holy Peter did, whose design was better. After long working at this Trade under ground, he proclaims it when he comes into open air, and  
hides

SECT. hides not his Spirit or his Purpose. I hope  
 III. others injured so deeply, will join with me  
 ~~~~~ in forgiving him, and praying for his Re-  
 pentance, that *the blood* of prejudiced Souls  
*may not be required at his hands*, nor these  
 injurious Reproaches be imputed to him.  
 I shall make a few Remarks on the Names  
 he gives us.

1. HE of all men seems least allowed to give us any Name; for we are not the Children of his Church-members, and others he will not baptise. He pleads, that *the antient Church* called the Off-spring of *Pelagius* his Heresy *Semi-Pelagians*: May therefore one, that utterly denies a *Catholic visible Church*, pretend to it; yea, who thinks he ceaseth to be a Minister, when his relation to his particular Flock is at an end? Nay, he is of so rash a Spirit, of such small Skill in the reason of Names, and so lavishly disregardful of Truth in this matter, that a *Nick-name* must be the effect of his giving any to such as are not of his own Faction.

2. HE quits all Truth and Modesty, in giving us the Name of *Socinians*, or *Semi-socinians*. He saith, our opinions are *the off-spring* of *Socinianism*: But what meaneth he by *off-spring*? Is it only, (1.) That *Socinianism* was the occasion thereof: Or, (2.) That they are of the same genuine nature with *Socinianism*. The last is an abominable Slander, hatch'd by no good Spirit. It is enough to answer, (1.)



(1.) THE former may be pretended, but then an *immediate descent* must be denied. *Socinianism* tempted weak men to the opposite Extream of profane *Antinomianism*: This Extream was perceived equally fatal to the Vitals of practical Christianity, as *Socinianism*; and also to give advantage to the *Socinians* by its wild Positions, and weak Arguments consonant thereto: Therefore our best learned Divines, at once to prevent the triumph of the *Socinians*, and the growth of *Antinomianism*, waved many of those terms, which had obtained among the Orthodox in speaking of Christ's Satisfaction without any due regard to either of these fatal Errors. Hence Dr. Owen, of the *Trinity and Satisfaction*, pag. 153. says, "It appears from what hath been spoken, that in this matter of *Satisfaction*, God is not considered as a *Creditor*, and Sin as a *Debt*, and the Law as an obligation to that Debt, and the Lord Christ as paying it." He then shews the difference; and tells us, "God must be considered as a *Rector*, &c." pag. 113. And pag. 141. "There is an allusion in them, [*the Socinian argument*,] to a *Debt and Payment*, which is the most *improper expression* used in this matter." The same you'll find in *Essenius, Triumphus Crucis*, pag. 391, 399. and in *Turretin, Instit. Theol.* par. ii. pag. 264, 462. In like manner, they place *Satisfaction* in an equivalent

SECT. valent in many things, and not the same  
 III. for kind in all. See *Essenius*, pag. 340.  
 and Dr. *Stillingfleet* of the *Sufferings of*  
*Christ*, pag. 244, 245. Many more in-  
 stances might be given. But,


(2.) OUR Principles are far from being the *off-spring* of *Socinianism*, as being of the *same nature with it*, which he meaneth. They are nothing which is properly *Socinian*, or condemned as such either by *Synod* or by men of Learning: So far are we from being *half-Socinians*. The *Socinian* Principles are summarily reduced to that of the *Trinity*, and that of *Christ's Satisfaction*. They deny the *Deity* of Christ, as the Son of God by *eternal* generation; we affirm it: They deny the *Personality* of the *Holy Ghost*; we affirm it. The malice of our Author cannot pretend to touch us there. The *Socinians* deny, that Christ died a *proper Sacrifice* for Sin; we affirm it. They deny, that Christ's Sufferings were the *Punishment* of our Sins; we affirm it. They deny, that Christ *satisfied* Divine Justice, or died *in our place*: We affirm, he *satisfied* Justice, and that Christ died *in our place* and *in our stead*: He died, that we might not die, who were liable to die; he gave his Life for ours. They say, Christ died *for our Good*, not by way of *Merit* at all strictly: We affirm, that Christ *properly merited* all the saving Good we enjoy. The *Good* they say

say Christ died for is, the giving us an *Example* of patience, confirming his *Doctrine*, and at highest, the *ratifying* the Covenant wherein our own Faith and Obedience is by *Acceptation* accepted instead of a perfect legal Righteousness, and this exclusive of Christ's Satisfaction and Righteousness; and that he attends to this is what they mean, when they say Christ in some sort may be said to give us Life. But we affirm, that the *Good* Christ merited is, *Reconciliation with God, Pardon of Sins, and eternal Glory, &c.* as well as that he gave us an Example of patience, &c. And we truly affirm, that we have *no Righteousness* that answers the *Law* but Christ's; and that *Christ's Righteousness* is *imputed* to us, as that wherein we stand before a just God, and is as available to us for Salvation, as if *we* had done and suffered what Christ did; and we renounce all our own Obedience and Works, *legal* and *evangelical*, as *any part* of that Righteousness, in or for which we are pardoned, accepted, or glorified. Our very *Faith*, and much less our *Repentance* or other good Works, is not any merit or procuring cause of our Justification. The whole use and place we assign to *Faith* in our Justification, and to *Repentance* in the pardon of sin, is, that they are the things which the Gospel requireth in those, to whom God will impute the Righteousness of Christ for actual Pardon,  
and

SECT. and a title to eternal Glory; as promising  
 III! to impute Christ's Righteousness to Be-  
 lievers, and actual Pardon to the believing  
 Penitent; as also, the possession of Glory  
 to such as persevere in Faith and Holi-  
 ness; and all, in, by, and for the *only*  
 Righteousness of Christ, as the *sole* meriting,  
 inclining, and procuring Cause.

READER, judge between us, yea, let  
 the *Searcher of hearts* judge, whether we  
 are not wronged by this Brother. I have  
 in this Book, as well as formerly, shewn,  
 that by *Reward* is meant no more than an  
 encouragement to a Duty established by  
 the Gospel, as a Law; not a Law, where-  
 by governing *Justice* enjoineth us to work  
 out a Righteousness as our title to eternal  
 Life; but a Law, wherein *Grace* in a way  
 of government appoints Conditions, that  
 render us the *subjects* of saving Benefits, as  
 the effects of Christ's Righteousness, and  
 to be received and enjoyed in his Right.  
 Again, whereas some call Faith our *subor-  
 dinate Righteousness*, I have evidenced, that  
 they intend no more than a *performed Con-  
 dition* of the Gospel, and no way a Right-  
 eousness of the same kind, or to the *same  
 end* or purpose with Christ's Righteousness.  
 Also when any of us say, that we are jus-  
 tified by Faith *as an Act*, Justification is  
 then taken in quite *another sense* from Jus-  
 tification by Christ's Righteousness; the  
 last being *universal* as to our Persons and  
 State;



State ; while the former only relates to a SECT.  
*particular* Point, *viz.* Are we Believers? III.  
 and but consequently, Are we the Persons   
 whom the Gospel promiseth to deal with  
 as Believers? Also I have shewn, that  
 Justification is entire in all its *Causes* ; and  
 that Faith doth no more than connote us  
 the *Objects* or *Subjects*, on whom this Jus-  
 tification is conferred by God as a *Benefit*,  
 or the *Objects* on whom the Justifying Act  
*terminates* by the Gospel. If these be *Se-*  
*misocinian* Principles, I undertake to shew,  
 that all or most of the noted Protestant  
*Confessions of Faith*, and the Body of our  
 Protestant *Divines of name*, yea, especially  
 such as have written against *Socinianism*,  
 are *Semisocinian*. Sure then our Author  
 either reads our Principles in a false glass,  
 or he knows no more of *Socinianism*, than  
 that it is a scandalous word, and so fit to  
 brand those with, whose worth, accept-  
 ance, and usefulness, he beholds with an  
 envious eye ; wherein I except myself.

Mr. *Mather* hath done more to favour  
*Socinianism*, than all those whom he ac-  
 cuseth : In that,

(1.) HE calls such *Semisocinian*, whose  
 Doctrine and Principles will approve them-  
 selves to most men to be Orthodox. Ma-  
 ny will thus abate their prejudice against the  
 real *Socinian*, as not being so bad as the  
 word imported.

(2.) HE falls in wholly with the *Socini-*  
 U *ans*,

SECT. *ans*, in denying Christ's *Incarnation* to be  
 III. *a part of his Humiliation*, and deprives  
 us of the force of one of the greatest Texts  
 for the *Deity* of Christ, *Phil. ii. 6, 7.*

(3.) HE supports the *Socinian* cause, and one of their strongest topicks against the *Satisfaction of Christ*; by speaking still of God as a *Creditor*, Sin as a *Debt*, the Law as a *Money-Bond*, and Christ as a *Money-Surety*: Whereas all our Divines find it impossible to defend that Doctrine, without denying this Metaphor; and therefore plead, that God is to be considered as a *Rector*, Sin as a *Crime*, Sinners as *Criminals*, and Christ as a *Sponsor*, in consistency with his being Redeemer, Mediator, Saviour, Sacrifice, and Priest, &c. For if Sin were a *Money-Debt*, why could not God forgive it *without Satisfaction*, as well as other Creditors do? &c.

(4.) HE grants the absurdity, in the sense objected by the *Socinians*, and still opposed by our Divines, *viz.* That we are *as righteous as Christ* in equality. *Turretin* proves, (*Instit. Theol. pag. 714, 715.*) that  
 “ *licet, &c.* though we are justified by  
 “ Christ's Righteousness imputed, *non se-*  
 “ *quitur nos non minus justos esse quam*  
 “ *Christum*; it doth not follow *that we are*  
 “ *no less righteous than Christ.*” So doth Dr. *Owen* of *Justif. pag. 509, 510.* And all our celebrated opposers of *Socinianism* do the same. Mr. *Mather* may say as  
 well

well of these, as he doth of us, for deny-  
 ing it as they do; *They have a heart-hatred*  
*of standing in the Righteousness of Christ.*

SECT.  
 III.

(5.) THE Socinians have their whole  
 cause favoured against the *Deity* of Christ,  
 (or at least the *Arians*;) by what he asserts  
 concerning the Person of the Son of God.  
 He makes him such a God, as was capable  
 of a *real glory* to be *added* to him: He tells  
 us, that as God he might be under God's  
*frowns* and *displeasure*; that he might *quit*  
 and *forego* the actual enjoyment of *that love,*  
*glory, and Inheritance,* which as the Son of  
 God he was entitled to, and possessed of,  
 before his Incarnation, (and this, not in a  
 way of *manifestation* only, nor as to his  
 Human nature, but in *reality*, and as to his  
 Divine nature, in which alone he acted be-  
 fore his Incarnation;) that he was capable  
 as God, of an *acquired Right*, superadded  
 to his *natural Right*, to those very riches,  
 love, and glory, which he enjoyed before  
 he was Son of man; and tells us also, pag.  
 8. that *the human nature belongs to the Con-*  
*stitution of the Person of the Son of God, as*  
*it is now, &c.* Are not these bold Strokes,  
 which I have before fully proved to be his  
 assertions? though Charity binds me to ac-  
 knowledge, that I think, he designeth not  
 to oppose the eternal Deity of the Son of  
 God, by assertions so unsuitable to the Di-  
 vine Essence; but that he mistaketh *what*  
 God is, rather than *who* he is.

SECT. (6.) I MIGHT add, that he blasts all  
 III. the opposition made by our best Authors  
 against *Socinianism*, by branding even them  
 as *Semisocinians*: To say nothing of his  
 representing the Doctrine of *imputed Righteousness*, in a manner not defensible, and  
 tempting to most men's being *Socinians*,  
 unless they have a better notion of it.  
 Few will believe, that we did *legally do*  
*and suffer* what Christ did; that we are *as*  
*righteous* as Christ; and that the Gospel en-  
 joineth *no Duty as a Condition* on us, for  
 obtaining the blessed effects of Christ's Me-  
 rits; which be the only ground of his  
 quarreling thus hotly with us. Men of  
 his suspicious temper will judge, he design-  
 eth to favour *Socinianism*, by calling us *Se-*  
*misocinians*.

XII. Mr. *Mather* attempts to instruct  
 us *how to preach*, but with an evil insinua-  
 tion, and in some things very contrary to  
 Apostolical preaching. *Pag. 69.* "Thus  
 " your Teachers should instruct and lead  
 " you: This is the Apostle's direction to  
 " *Titus*, that he should *teach them that*  
 " *have believed, to be careful to maintain,*  
 " or to excell in *good works*; *Tit. iii. 8.*  
 " not to teach and press Sinners in their  
 " unbelief, to fall to *doing of good works*  
 " *first*, and overlook believing wholly, or to  
 " *postpone it* after them."

*Repl. [I.]* WHICH Teacher of his hear-  
 ers

ers doth teach any to postpone Faith, or overlook it wholly, or delay it at all? if by *believing* he means a due accepting of a whole Christ. Yea, do not they direct them to expect all from God through Christ, and to look to Christ as him in whom all fulness is? But our Author is one of them who think, *Christ is never preached, unless his name* be mentioned, and that as a *Priest* too. To teach men his revealed *Truths*, and his enjoined *Laws*, &c. is not *preaching Christ*. But,

[2.] MAY one call Sinners to *no Duty*, till they are *Believers*? Must they not be press'd to examine themselves, to pray, to read the Word, to hear it preached, to fear God, to teach their Families, to love their Wives, to meditate, to consider, to strive with their Hearts, to resist Temptations, to believe the Scriptures, nor to relieve the Poor, till they be Believers? *Peter* was to learn of our Author to preach; for though he knew *Simon Magus* to be *in the gall of bitterness*, yet he bids him then *repent of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee*: Perhaps he'll say, *he believed*; true, in such a manner, as I fear some that pretend high to Faith exceed not. *Paul* also gives such an account of much of his Ministry at first to Jews and Gentiles; *that they should repent and turn unto God, and do works meet for Repentance*. The

SECT.  
III.  
~~~~~

Acts viii.  
22.

Acts xxvi.  
20.

SECT. *Baptist* too was an ill Teacher; and *Christ's*

III. Sermon on the mount, and *Paul's* at *Lystra*, needed Mr. *Mather's* direction. *Paul*

Acts xiv.  
15.

faith to unbelievers, *We are men of like passions with you*, (thus far he'll agree,) and *preach unto you, that ye should turn from these vanities unto the living God that made heaven and earth, &c.* Here a good Work is pressed before they believed; and Mr. *Mather* would have told him, You *Paul* should not teach thus. But what are his Reasons?

(I.) THEY that believed in God should be charged to excell in good works; therefore they that believe not in *Christ*, should not be pressed to endeavour doing any good work: They must not so much as frame their doings, to turn unto the Lord. And,

Hof. v. 4.

(2.) A FEW words after this he says, "Through Faith that Righteousness will be upon you; and being upon you, it will produce good works." Here it seems, (as I have oft heard it urged,) Ministers should not urge you, nor should you strive and labour after good Works; *this Righteousness will produce them.* But are all, that I hope have Faith, so abundant therein, as not to need Spurs? Do all that pretend to it, shew that they have it by its fruits? and how else can we know them? And is *this Righteousness being upon us* the next principle of good works? for though it be the meriting cause of all as it is in *Christ*, yet  
holly

*holy habits* are the next principle with the Spirit's influence. And above all, must we cease to *declare the whole Will of God* to all that hear us, till we know is Christ's Righteousness upon them? Yea, is it because they are *dead in Sin* before Faith, that we must not press them to repent, to fear and love God, &c. The same reason will hold against pressing them to saving Faith, which of themselves they can as little perform. And if it be *by the Word* that God regenerates our hearers, why may not the Spirit infuse Life, by calling men *to repent*, &c. as well as *to believe*? and a true principle of Life will act duly, though I think not in the same order of discernable actings, in every Convert. But however, it is certain, that if by preaching Repentance the Spirit quickens a Soul, that Soul is as sure *to believe* when quickened, as it is *to repent* when it believes. And so our Author makes but a *spiteful Flourish*, when he would induce our Hearers to think we teach them amiss, because we learn not of him.

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SINCE the printing of my Answer, to what Mr. *Matber* calls my *Second damning Error*, viz. That *I make the State of Believers to be undecided, and in suspense during this Life*: I have found the word *Undecided* in my *Gospel-Truth stated*, pag. 61. which I then was ignorant of,

SECT. though I cast my eye on the bottom of that  
 III. very Page. My words are, "The Cove-  
 { " nant, though conditional, is a dispositi-  
 " on of Grace. There's Grace in giving  
 " ability to perform the condition, as well  
 " as in bestowing the benefits : God's en-  
 " joining one in order to the other, makes  
 " not the benefit to be less of Grace ; but  
 " it is a display of God's wisdom, in con-  
 " ferring the benefit, suitably to the nature  
 " and *state of men in this life*, whose eter-  
 " nal condition is *not eternally decided*, but  
 " are in a state of trial ; yea, the conditions  
 " are but a meetness to receive the blessings."  
 But as I have shewn in my Answer, *pag.*  
*184. & seq.* that I oft in *Gospel-Truth sta-*  
*ted*, affirm, That the Elect *shall persevere*  
 in Faith, and that every true Saint is *now*  
 in a state of Salvation : So I shall only add,  
 (1.) I do not here mention *believers*, but  
*men* in general, yea, rather unbelievers.  
 (2.) By *eternally decided* any man may see,  
 that I had an eye only to God's *judicial*  
*decision* at Death, and the more solemn  
 Sentence at the last Judgment ; when we  
 die, our warfare is finished, and our State,  
 as *Viatores*, is at an end. And, (3.) What  
 mean all the Scripture *Cautions*, (even to  
 believers,) such as, *Watch, &c. Pass the*  
*time of your sojourning here in Fear, &c.* if  
 all our State be *decided so*, while we have  
 many years, temptations, and persevering  
 work before us ; *as it will be beyond the*  
 grave ?

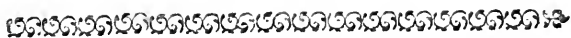


grave? Alas, how many are long deceived by the mere *form of Godliness*? and they that are *godly*, are called to *caution and care*, on this very consideration, that *they are to be judged*; (1 Pet. i. 17.) which were useless to such as are in *termino*. 2 Tim. iv. 7, 8. Rev. ii. 10. See more in my Answer to the Second Charge.

THE Point of the *Embrio* was not fit for my large insisting on; or I could have proved, that an *Embrio* is not an *unformed unorganized mass, or lump, &c.*







A N  
A N S W E R  
T O  
*Mr. John Humfrey's*  
S E C O N D  
P R I N T E D L E T T E R,  
Wherein he publisheth  
*Mr. LOBB's* Objections  
A G A I N S T  
*Mr. WILLIAMS's* Books.



Printed in the Year 1695.



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A N  
A N S W E R  
T O

Mr. *John Humfrey's*

S E C O N D

Printed Letter, &c.

S I R,

**Y**OUR First Letter misrepresents my Judgment in many things, as if you little considered my Books, from whence you pretend your Objections. This Letter I suffer to pass without further animadversion, than to inform you, that my Adversaries have boldly assured the world, that I say, "The Righteousness of Christ is imputed *only as to effects*;" whereas you truly represent my words, "that *besides the effects*, the Righteousness of Christ itself "is imputed to us." It is true, you had prevented your Plea against it, had you consulted *Man made Righteous*, pag. 88,—92. Yet have I no reason to complain of my Treatment; whilst struck at by both  
Extreams,

Extreams, when deeper thoughts would perceive the Truth stated against the excess of both.

BUT your Second Letter necessitates a Vindication of my self from the Falshoods imposed on you; the publication whereof is poorly excused by saying, *You have not my Books now to examine the Quotations.* Will your Experience allow you to be a Tool to a man you call *learned*? because *industrious* to divide Brethren, under a pretence of reconciling a Breach, which is made and maintained to serve a turn, against all the self-denying methods that were possible on our part. This Sheet allows not arguing any point; my concern is to shew, how unjustly I am represented by the Objections offered by your Author.

I Obj. *Christ, where he is called a Surety, was the Surety of a better Covenant, and therefore not of the Law of works: It was not the Covenant that obliged us to die for sin, or perfectly to obey in a way of merit, of which he is called a Surety. Man made Righteous, pag. 117.*

*Ans.* [1.] HE leaves out the word *here*, and so changeth the sense. My words are, “The Covenant of which he is said to be the Surety *here*,” viz. *Heb. vii. 22.*

[2.] IN stating the Question that leads to these words, (*pag. 104. & seq.*) I declared, what I affirmed concerning Christ’s *Suretiship*, and what I did deny. (1.) I  
*granted,*

granted, that "Christ hath undertaken in  
 " the Covenant of Redemption, that he  
 " would make Satisfaction to Justice for  
 " us, and obey the whole Will of God,  
 " &c. He was a *real Sponsor*, engaging  
 " to do all that belonged to him. Christ  
 " accordingly died in our Nature, and that  
 " not only for our good, but in our stead,  
 " *nostro loco*. We were liable to die, but  
 " he stept in and died, that we might not  
 " die; who otherwise must have died,  
 " but now live by his dying for us. He  
 " was a proper *αντιλυχος*, he gave his Life  
 " for ours; yea, and this to vindicate the  
 " glory of God, in exempting us from  
 " death, &c." Then I proved, " that  
 " Christ did suffer *properly in our stead*,  
 " was a Sacrifice for us, &c." And con-  
 " cluded, " Thus far the Word of God directs  
 " us to call Christ, either *Surety, Sponsor,*  
 " *Representative, &c.*" But, (2.) The  
 " thing that I *denied*, was, " That Christ  
 " by his obedience made atonement, or  
 " merited for us, as a *proper pecuniary Sure-*  
 " *ty in the Law of works.*" This I confu-  
 " ted by several Arguments; and the words  
 " objected are the *sixth* Argument, *viz:*  
 " That in *Heb. vii. 22.* where Christ is  
 " called a *Surety*, it is of a *better Cove-*  
 " *nant*; which is *not the Covenant of works.*"  
 Sir, judge you, whether I affirm not Christ  
 to be a *Surety*, name and thing; though  
 I affirm, that it is a *better Covenant* he is  
 called

*called Surety of, in Heb. vii. 22. and deny him to be a Money-Surety.*

II Obj. *Christ can be bound by the Covenant, of which he is Surety, to no more than what we are engaged to do and suffer by the Gospel-Covenant. Man made Righteous, pag. 122.*

*Ans.* MY words are, “The Covenant  
“ Christ is Surety of *in this place*, [viz.  
“ *Heb. vii. 22.*] is the Gospel-Covenant;  
“ and *if so*, he can even as a Money-Sure-  
“ ty *hereby* be bound with us to no more,  
“ than what we are engaged to do and suf-  
“ fer by this Gospel-Covenant: It is true,  
“ by the Covenant of Redemption, he  
“ was engaged to suffer death in the human  
“ nature for Satisfaction, and this in our  
“ place, and also to obey the whole Law.”

Sir, can you not see that the Objector leaves out, *in this place, Money, and hereby?* and he also makes that to be my Assertion, what I only infer from a Supposition, which I denied, and leaves out *if so*. He would suggest me to say, *Christ is to repent and believe for us*; which as I expressly deny, pag. 105. so I oft declare, that his *Suretyship*, as to the Gospel-Covenant, consists in his undertaking that the Covenant shall be performed on God's, and on the Believer's part. And lastly, he stops just at the words which confute his whole Imputation, viz. “ That Christ was  
“ engaged



“ engaged by the Covenant of Redemp-  
 “ tion to suffer death, &c.”

III Obj. *Though in Gal. iv. 4, 5. it is said, that Christ was made under the Law, it is not meant of the Moral Law, but the Ceremonial Law. Ibid. pag. 127.*

*Ans.* I WAS proving, “ that though the  
 “ Righteousness of Christ, for which we  
 “ are justified, be a Righteousness adequate  
 “ to the Law, yea, *supra-legal*, as well as  
 “ in substance truly legal; yet that Right-  
 “ eousness is not a *Suretiship-righteousness*,  
 “ that can infer us *equally righteous* as  
 “ Christ.” Pursuant hereto I consider  
 Gal. iv. 4, 5. as an Objection, to which  
 I answer, among other things, “ That the  
 “ Context confines this to the following  
 “ sense, *viz.* that Christ was made under  
 “ the *Jewish Law*, delivered Four hun-  
 “ dred years after the Promise, &c. And  
 “ in this sense, it is not the Law of Inno-  
 “ cency, as a *proper Covenant of works*,  
 “ &c.” The Objection is pretended hence;  
 but I said, the *Jewish Law*, not the *Cere-*  
*monial Law*, which is but part of it: The  
*Moral Law* was also a part thereof, though  
 not *delivered* to them as a proper Covenant  
 of Innocency. My next Answer, and in  
 the very same page, was, “ I grant, that  
 “ Christ in taking our nature, became a  
 “ Servant, and was thus subject to *the*  
 “ *Law of Innocency*, to its *precepts*, and its  
 “ *punishments*, as a Mediator, according

“ to the terms adjusted in the Covenant of  
 “ Redemption.” Here I affirmed, what  
 he saith I deny. My *fourth* Answer was,  
 “ Christ did not then become a Surety,  
 “ or an undertaker to die for us, by being  
 “ made under the Law ; but he was *made*  
 “ *under the Law*, because he had under-  
 “ taken to die for us. His very *being*  
 “ *made under the Law of works*, was but  
 “ the performance of a *previous engagement*  
 “ to the Law-giver ; this being one *Article*  
 “ in the Covenant of Redemption, That  
 “ he should take our nature, and be a  
 “ *Servant under the Law*, and make his  
 “ Soul an Offering for Sin.”

IV Obj. *Calling God Creditor, and Sin a Debt, is metaphorical; and using such words as proper, hath given advantage to the Socinians.*

*Ans.* I acknowledge it ; and such as understand the way of confuting the *Socinians*, are of the same mind ; and therefore grant, that if God were a *Creditor*, and Sin a *Debt*, God might *forgive without Satisfaction* ; and if the *Idem* be paid, it's not a Satisfaction, nor is there room for Pardon, nor for Gospel-terms. See this urged by *Leideker*, in his *Synopsis Theol. lib. iv. cap. 6. §. 4, —7, 11, 20, 45.* by Bishop *Stillingtonfleet*, of the *Sufferings of Christ*, chap. 1. by *Grotius*, *de Satisfact.* pag. 60, 71. and by *Essenius*, *Trium. Crucis*, pag. 340, 390. Dr. *Owen*, of *Satisfact.* pag. 141. saith,  
 “ They

“ They are the *most improper expressions*  
 “ in this matter.”

V Obj. *There is no Change of Person between Christ and the Elect, or between him and Believers.* Gospel-Truth, pag. 41, 45.

Ans. [1.] IF by *Change of Person* be meant simply a change of persons or men; that is, that Sinners were to die for their transgressions, but Christ, by God's appointment, and his own consent, was *substituted to obey and die in Sinners stead*; and that Christ stood obliged so to obey and suffer what for substance the Law required; I have hundreds of times asserted it in my Books. I have not room to instance. See in *Man made Righteous*, eight Propositions clearing this: In one I say, (pag. 12.) “ Divine Grace and Sovereignty exert themselves to answer the ends of the Law, by *substituting Christ* a Saviour of “ lost Souls.”

[2.] THE *Change of Person* which I there denied, is only that, which Dr. Crisp and his Followers assert, and which is the strict meaning of a Change of Person, *viz.* a mutual compleat change of condition and character; and not a transferring a Punishment from a criminal to an hostage. This is evident,

(1.) BY the *Error* I there confute, *viz.*  
 “ that every Elect person is as righteous  
 “ as Christ; and that there is a perfect  
 “ change of person and condition between

“ Christ and the Elect; that *he was what*  
 “ *we are*, and we are what he was, *viz.*  
 “ *perfectly holy*, &c. Christ himself is not  
 “ so compleatly righteous, but we are *as*  
 “ *righteous as he*; nor we so compleatly  
 “ sinful, but Christ became *as sinful as we*,  
 “ &c. That very *Sinfulness* that we were,  
 “ Christ is made that very *Sinfulness* be-  
 “ fore God: So that there is *a direct*  
 “ *Change of Person*”

(2.) IT is plain that I denied this Change  
 of Person in Dr. *Crisp's* sense, by what I  
 offered to overthrow it; wherein nothing  
 opposeth Christ's *dying in our stead*, by  
 God's Substitution or Surrogation. My  
 words are, pag. 45. “ Christ was the Sa-  
 “ viour; we are the *saved*, and not the sa-  
 “ viours: Christ was the *Redeemer*, and ne-  
 “ ver the redeemed; we are the *redeemed*,  
 “ and never the redeemers: Christ was he,  
 “ who by his merits *forgives* us, but never  
 “ was forgiven; we are *forgiven*, and ne-  
 “ ver had merits of our own to forgive our  
 “ selves or others: He was the dying Sa-  
 “ *crifice.*”

(3.) I DO in the very Chapter whence  
 the words are objected, oft assert as much,  
 as the Orthodox intend by Christ's being  
*substituted in our place* to die for us. To  
 instance a few of many: Pag. 43. “ Christ's  
 “ sufferings and obedience were *so in our*  
 “ *stead*, that God cannot exact from us any  
 “ *other atonement* for Sin, or meriting  
 “ *price*

“ price of any Gospel-bleffings.” Pag. 47, 48. “ The efficient merit of Juftification is in Chrift; the effect of the judicial abfolution for that merit is in us: Had not he obeyed and fuffered *for us*, we could not have been abfolved *for the fake* of his obedience and fufferings.” And pag. 57. “ Chrift fuffered *in our ftead*, that the fruit of his fuffering might be our deliverance from fuffering, and our being faved at laft.” How many might I add out of that very Chapter?

IT is worth the Objector's leiture to confider, how he lays fuch ftrefs on a Change of Perfon in Dr. Criff's fense, and yet contends for Chrift and us being *one legal Perfon*. How could Chrift and we be *one Perfon in Law*, and yet Chrift's Perfon and our Perfons be confidered as mutually *changed* in Law, unlefs that both Perfons were changed from what they once were, into a *tertium quid*, that neither were before?

VI Obj. *There is a change of the Penal Sanction of the Law: Preface to Gospel-Truth. The Gospel doth not denounce Death for the fame Sins, and for every Sin, as Adam's Law did.* Defence of Gofp. Truth, pag. 379, 380.

*Ans.* [I.] THE first Clause is falſely represented: I will recite my words. After I had ſaid, *Pref.* pag. ix. “ that the Gof- pel includes the *moral preceptive part* of

“ the first Law, &c. and that the Gos-  
 “ pel is taken in a large sense, when I say,  
 “ it includes all the moral precepts; but  
 “ yet the Gospel doth so, and they are the  
 “ Commands of a *Redeemer*, as well as the  
 “ Law of a *Creator* :” I then added, “ The  
 “ *Gospel hath another Sanction* to the pre-  
 “ ceptive part of the Law, than the *Cove-*  
 “ *nant of works* had: Though nothing be  
 “ abated in the *Rule* of sin and duty, yet  
 “ Blessings are *promised* to lower degrees  
 “ of duties; and a continuance in a state  
 “ of death, with a Bar to the Blessing, are  
 “ *not threatned* against every degree of Sin,  
 “ as the Covenant of works did: Doth it  
 “ threaten damnation, or a continuance  
 “ therein, on any true, penitent, believ-  
 “ ing, godly man, because he is imper-  
 “ fect?” Sir, judge you, Is a *Change of*  
*the Penal Sanction of the moral Law*, the  
 same as, the *Gospel hath another Sanction*  
 to the preceptive part of the Law, as those  
 Precepts are *taken into the Gospel*? May not  
*the Law* have its own *Sanction* still, as a  
 Covenant of works? and yet *the Gospel*  
 have *another Sanction*, as a Covenant of  
 Grace, though it includes the moral pre-  
 cepts as a *Rule* of duty? It seems the Ob-  
 jector thinks with his Associates, either the  
 Gospel hath neither precept, threatning,  
 nor conditional promise; or if it hath a  
*Sanction*, it is this, That though a man  
 be a sincere penitent Believer, yet he shall  
 die

die if he be guilty of one evil thought, and shall not be saved if he be not perfect.

[2.] As to the second Clause, my words were, " The Gospel doth not denounce death for the *same Sins*, as *Adam's Law* did: That Law threatened death for the *least Sin*, yea, for *one Sin*; but the Gospel threatens death, not for *every Sin*; it *doth not bar every Sinner from actual relief*, but *the impenitent, unbelieving, and utterly ungodly Hypocrite*; and it *binds not damnation on us, unless we are finally impenitent Unbelievers.*" But the Objector wisely leaves out the last part, to traduce me by the first.

VII Obj. *Christ purchased the Covenant of Grace.*

*Ans.* I SPEAK not of God's Decree or Purpose, but of the actual promulgated Promise to the world, that *he that believeth shall be saved*: And I can as soon think, God might perform this Promise, without respect to Christ's merits; as not provide for the Glory of his Justice by Christ's satisfaction, in the making this Promise.

VIII Obj. *The Condition of the Covenant of Grace, is an antecedent Condition.*

*Ans.* MY words, in *Gospel-Truth*, pag. 60. which are quoted from Mr. Flavel, are, " An antecedent Condition signifies no more, than an Act of ours; which though it be neither perfect in every degree, nor in the least meritorious

“ of the benefit conferred, nor perform-  
 “ ed in our own natural strength; yet,  
 “ according to the constitution of the Co-  
 “ venant, it is required of us, in order to  
 “ the blessings *consequent thereupon* by vir-  
 “ tue of the Promise.” You see, I mean  
 only antecedent to *subsequent benefits* accord-  
 ing to the Gospel constitution, but do not  
 speak of Election.

BUT, Sir, you omit one part of the  
 Objection, *viz.* that I should say, *the Con-  
 ditions are legal, &c.* I never call them so.  
 Nay, *pag.* 63. I affirmed, “ that the  
 “ Conditions of the Covenant of Grace *dif-  
 “ fer* from the Conditions of the Covenant  
 “ of works,” and proved it in five instan-  
 ces; one whereof is, “ that the blessings  
 “ of the Covenant of Grace, are *merely of  
 “ Grace*; they be *for another’s sake*, and  
 “ not our own; &c.”

IX Obj. *Faith and Repentance are not  
 Covenant Benefits.*

*Answ.* HE does not pretend to cite any  
 place out of my Books for this, and I ne-  
 ver wrote any such thing. But I have  
 said, *Gospel-Truth*, *pag.* 67. “ God hath  
 “ *promised*, and Christ engaged in the Co-  
 “ venant of Redemption, that the Elect  
 “ *shall* believe.” And *pag.* 68. “ The  
 “ *first Grace* by which we are enabled to  
 “ perform the Condition, is *absolutely given*.”  
 Again, *pag.* 271. “ Christ *purchased* all  
 “ Grace for us, and by his Spirit worketh  
 “ all



“ all Grace in us.” And, *pag.* 73. “ There  
 “ is a *promise* of the *first* Grace made to  
 “ Christ, and by virtue of that promise  
 “ the Elect do consent to the Covenant.”  
 Now Sir, compare all these things, and  
 judge, whether your Author deserveth such  
 trust, as to adventure your publication of  
 these things upon his credit. Sincerity in-  
 clineth you to be too credulous for some  
 Associates. But I proceed to the other  
 Objections your Author makes, though  
 he never vouchsafed me a Copy of what he  
 gave to many others privately.

X Obj. *The Father was never displeas'd with Christ.* Gospel-Truth, *pag.* 34.

*Answ.* I AFFIRM expressly in that  
 very Chapter, *pag.* 36. “ that the *Soul* of  
 “ Christ endured the effects of *God's wrath*  
 “ against Sin, and was amazed thereat;”  
 though *the Father was never displeas'd with*  
*Christ*, “ nor could he be abhorred or  
 “ odious to God, for in him God was al-  
 “ ways *well pleas'd* ;” as I shew afterwards,  
*pag.* 37. It seems the Objector would  
 have me say with Dr. *Crisp*, that Christ  
 was *odious to God*, hated worse than a *Toad*,  
 &c. on account of the *filthiness of sin* upon  
 him.

XI Obj. *All Communications of Comfort could not be interrupted, whilst the Personal Union remained.* *Ibid.* *pag.* 37.

*Answ.* MY words are, “ This Union  
 “ could not be dissolved; nor could all  
 “ com-

“ communications of comfort or strength  
 “ from the divine nature be interrupted,  
 “ while the Union remained.” He leaves  
 out, *or strength*, and changeth a disjunctive  
 Proposition into an absolute. I distinguish  
 between the *arbitrary* communications of  
 comfort, and those which were *necessary*  
 to Christ’s hope, trust, peace of conscience  
 as to his own Innocency, to his holiness,  
 strength, and the prevention of despair:  
 What degrees of *comfort* were necessary to  
 these, I affirm, were not interrupted.

XII Obj. *Christ and we are not one in*  
*conspetu fori; and therefore he tells us, that*  
*’tis Blasphemy to debase him among the num-*  
*ber of Transgressors. Gospel-Truth, pag. 46.*

*Answ.* [1.] NOT one *in conspectu fori*,  
 is not in any of my Books. The words  
 partly cited, are part of my argument, a-  
 gainst the *Crispian* Change of Person,  
 whereby *we are as righteous* as Christ, and  
*be as sinful* as we: They are these; “ It  
 “ is profane *arrogance* for us to pretend to  
 “ Christ’s Prerogatives; and it is *blasphemy*  
 “ to debase Christ among Enemies and  
 “ Sinners, for whom he was the dying  
 “ Sacrifice: It is enough, that he, reserv-  
 “ ing the *peculiar* of a Redeemer, should  
 “ agree to suffer for our Sins; it is enough,  
 “ that we are pardoned and adopted *for*  
 “ *his sake*, who deserved endless woe, and  
 “ are never capable of making the least  
 “ atonement.”

[2.] IF the Objector pretends to represent me, as denying *the guilt of Sin* being once *upon Christ*; he knows, I plainly state and affirm the contrary. Pag. 8. "Our Sins were imputed to Christ, with respect to *the guilt thereof*; so that he, by the Father's appointment, and his own consent, became obliged, as Mediator, to bear the punishment of our Iniquities; and he did *bear those punishments*, to the full satisfaction of Justice." And, pag. 10. "Christ did bear *the guilt* of our Sins, which is that respect of Sin to the *threatning* of the Law, whereby there is an obligation to bear the punishment."

[3.] I SUPPOSE the Objector is *now* offended, that I did not say with Dr. Crisp and his Party, that *Sin it self*, the very filth and fault, the *avouia* as opposed to the guilt, was laid on Christ; and that on this account he was in God's esteem *the very murthrer* and *Idolater*.

[4.] I GRANT, that God esteemed Christ and Sinners as *one*; as he that freely engageth to die to redeem Sinners, by dying *in their stead*, and they in whose stead he so dieth, *are one*. But I shall ever deny, that Christ and Sinners were so one *in conspectu fori*, as that God esteemed Sinners to die to make satisfaction; tho' they, when Believers, are saved by Christ's death, as if they had made atonement: And also, that Christ was *the Sinner* in God's account,

account, when he died sustaining the person of a Mediator.

XIII Obj. *Mr. Williams differs from himself, having in his Writings several inconsistencies and self-contradictions.*

*Answ.* [1.] THIS is put in for a provision against all that occurs in my Books, to debar the false Charge against me: Oh *he contradicts himself*, when he utters things in fullest opposition to *Socinianism*, &c.

[2.] AND wherein do I *contradict myself*? The Objector thinks, If I deny the *Crispian* Change of Person, or *pecuniary Suretiship*, and *one legal Person*, in a sense inferring our making Satisfaction by our own dying in the Law's estimate; then whatever I say of Christ's Satisfaction, must be *Socinianism*; and all I can utter against *Socinianism*, is self-contradicting. But if he call me to it, I shall demonstrate, that Christ being a Mediator, Sponsor, or subsequent Surety *ex re gestá*, constituted such by the Covenant of Redemption, and made under the Law, pursuant to that prior engagement to obey and suffer *in our stead* what answered the ends of the Law, that we might be saved in a way consistent with God's glory as our Law-giver; will argue as great a *Change of Persons*, and *Suretiship*, as will solve his feigned contradictions. And yet I shall deny such a *compleat Change of Person*, as argues Christ to be *the Sinner*, and the redeemed to be *as right-*

righteous as Christ; and in like manner shall deny such a *legal oneness* and strict *pecuniary Suretiship*, as argues, that we paid all our own Debts, that we satisfied the Law by obeying its precepts and enduring its penalty, and so the Law of works, not the Gospel, absolves us. You may see the point partly stated, at the close of my *Defence of Gospel-Truth*. As to what he saith, of my *pretending an agreement with some modern Divines, who disagree with me*; I am sure, I have truly recited their own words, which so far express my sentiments; let him prove them self-contradictors if he can.

HIS flying Charge from the premises, as if *Socinianism* were abetted, deserves no farther reply, than to call it *slandorous*. All my arguments against Christ's *pecuniary Suretiship*, he never read in any Book; and had a *Socinian* urged them against a *Truth*, they are not the less valid if urged against *Errors* destructive to Christianity. And what if some *Socinians* use some Expressions, in a sense contrary to that wherein I plainly use them? They do also own a *Commutation of Person*; and then they must be *Socinians* by as strong a consequence, who use that phrase. If I have not in my Books said enough to clear me from all suspicion of that Error, the Objector's malice must be the standard of *Socinianism*, and not the fundamental positions,

tions, which have by all its celebrated opposers been hitherto confuted. To omit *Christ's eternal Generation* as the Son of God, of one Essence with the Father, which I oft assert; Could I say more as to *his Satisfaction*, than I have *ex professo* done, and oft with enforcing reasons? See *Man made Righteous*, pag. 8, 10, — 18, 40, — 45, 272, &c. I place the *necessity* of Satisfaction in God's *essential Justice*: I describe it, by Christ's perfectly obeying the Law of works in its essentials, and doing much more; as also, in his suffering death *in our stead*: I assert *his Sufferings* to be *Punishments* satisfactory to *Justice* for our Sins; that Christ was a *proper Sacrifice*, and himself the *Priest* that offereth it *on earth*: I make *his Obedience* properly *meritorious* of all our saving benefits, and himself a proper *αντιθυσιον* in his death; with much more, which I challenge him to prove consistent with *Socinianism*. But some men think, they can gain a point among their credulous silly Admirers, by branding with a *scandalous name* all they bear an ill will to, if not affright the Persons injured, or at least their Friends. But I bless God, I have found more of his defence, and am more assured of the goodness of my cause, than to be *affrighted* from my duty by such Bug-bears: And should all they of the *same judgment with me* expose the truth  
by

by little arts and trimming methods, in pretence of designs never so plausible, I shall have peace, when my testimony is faithfully given, as occasion shall offer, by whatever implacable rage I am pursued.

I CONCLUDE, Sir, blaming your Credulity in printing things as mine, before examination; though in most you declare your self to be of my side, and in the rest farther from my Enemies. Nor perceive I your Author's *self-denial*, or *peaceableness*; unless you think, because I have been so injured, therefore I must still by farther suffering justify the injurious; and bear the name of a *hinderer of the Union*, because they who *never were of it*, persecute me for my diligence in making, and my care to preserve that *Union*, against their various and unwearied attempts *from the first* to break it. And let me tell you, that as they rested not, till by their Errors, noise of Doctrines, and other arts, they had gained several to make this breach; so a Compliance, even to the allowing their Errors, and sacrificing the Truth to their lusts, would be insignificant to bring such into the *Union*, who refused it long before any of my Books were written; or firmly restore such, who by their influence deserted it; unless God give a Spirit, that shall prefer publick good to little designs, and incline to Love and Peace, above division and wrath. Experience of the  
unfuc-

unsuccessfulness of many overtures for Peace, (a narrative whereof would amaze the world,) induceth this Conjecture : And yet no hardships I have endured, shall abate a desire of a solid Union upon honest terms. You will find, that Dr. *Bates*, Mr. *Howe*, and Mr. *Alfop*, design no more, than what is agreeable to what I affirm, and that they hate the Errors I oppose. These Errors, though so dangerous, Mr. *Lobb* for Party-sake will promote, by blasting my confutation of them, and pressing an implicit disowning my Books, as a *term of Union* with those, who rejected it as *sinful*, long before my Books were written; yea, who influenced the dividing of *Pinner's-Hall* Lecture, to break the *Fund* for poor Ministers; that both these added to their stated separate Meeting of Ministers, (at the same hour the united Brethren met,) a perfect Breach might be proclaimed: And for a Grave-stone over it, the only four Pastors in *London*, who never came into the *Union*, are with two more the only Lecturers at *Pinner's-Hall*. Could then the Subscribers to my Book be so false to Truth and their Ministry, as to abate their Testimony, will a *general Union* ensue? No, unless the *Dissenters* former Declaration against it were a *Trick*. Why then is it so insisted on? It's because it will not be yielded to, and so they get an Excuse long *after* this Subscription, why they  
united



united not *before* it : Or if complied with, then besides a countenance to their Errors, men will judge, the *Presbyterians* cause these Divisions ; although they ask nothing of the *Dissenters*, but to meet with them, and be quiet : And lastly, the English and Foreign Churches would affix the *Crispian dotages* to the *Presbyterians*, for thus revoking their Testimony against them ; a Censure of which sort, on a lighter occasion, was going into the press, just as my Book so subscribed came out.

I am,

*Your Brother and Servant,*

DAN. WILLIAMS.







THE  
ANSWER  
TO THE  
REPORT, &c.

Which the

United Ministers

Appointed their

COMMITTEE to draw up.

ALSO

LETTERS of the Right Reverend  
the Bishop of *Worcester*, and the Re-  
verend Dr. *Edwards*, to Mr. *Williams*;  
against whom their Testimony was pro-  
duced by Mr. *Lobb*.

AND

Animadversions on Mr. *LOBB's* Defence  
of the Report.



Printed in the Year 1698.



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T H E  
P R E F A C E.

**I** SHALL give a true Narrative of the composing and publishing of the following Sheets. The *United Ministers*, after their usual recess, met at *St. Helen's*, Sept. 6. 1697. After previous debates, it was unanimously voted, "That the Committee should take notice of the Papers called, *The Report*, and *the Remarks*; and if any Brother had any thing to offer about the same, that he should communicate it to them, in order to their drawing up an *Answer*." The Committee consists of Dr. *Bates*, Mr. *Hammond*, Mr. *Howe*, Mr. *Alsop*, Mr. *Williams*, Mr. *Stretton*, Mr. *Woodhouse*, Mr. *Spademan*, and Mr. *Nath. Taylor*.

Sept. 20. 1697. "The *Answer* of the Committee to the *Report*, &c. was read, and ordered to be read a second time next *Monday*." Note, (1.) They of the Committee, who applied themselves to this work, were Mr. *Hammond*, Mr. *Alsop*, Mr. *Williams*, Mr. *Stretton*, Mr. *Woodhouse*, Mr. *Spademan*, and Mr. *Nath. Taylor*. Six of them severally perused this *An-*

*swer to the Report* ; and after several Meetings, all the Seven unanimously agreed thereto, and brought it to the Meeting as the *Answer* they had prepared. The most material parts were read to Dr. *Bates*, (particularly, the Proposal, *pag.* 359, & *seq.* the account of the Subscription to the *First Paper*, and concerning my Book, *pag.* 379, 380. &c.) and approved of by him. Our Rule is, “ that no matter of moment  
 “ shall be determined, unless it hath been  
 “ openly and freely debated and agreed  
 “ to in one Meeting, and then re-assumed  
 “ and concluded in a Second Meeting.”  
 (2.) This *Answer* was debated and agreed to in this Meeting ; though a Brother had objected against its being *in the name* of the Body.

Sept. 27. 1697. “ RESOLVED, that the  
 “ reading of the *Answer to the Report* be  
 “ deferred to this day fortnight, that the  
 “ *Committee* may have time to consider.”

Note, (1.) The occasion of this delay, was not any thing objected against any part of this *Answer* : But three of the Brethren insisted, that it was too great a condescension in the Body, to answer so insignificant a person as the *Author of the Report* ; that this present *Answer* should be published by a particular Brother ; and that some inconveniency might attend putting forth *any Answer* in the name of the Body. (2.) The thing to be considered by the *Committee* was,

was, what expedient could be offered, or reason given, why *this Answer* should not be published in the name of the *united Ministers* as such. (3.) The *Committee* met, and debated: But one of the forefaid three Brethren remaining unsatisfied, that *any Answer* should be printed *in the name* of the Body of the *united Ministers*, the Debate was put off to another time.

October 11. 1697. "Mr. Hammond acquainted the Brethren, that the *Committee* was not ready to give in their Report." Upon some of the Brethren beginning to exprefs their resentments at these delays, I spake to this effect: "Mr. Moderator, Though I have met with no reason, that is cogent with me, or with many of the Brethren, why any be unwilling, the *Answer* should be published *in the name* of the Body of the *united Ministers*; yet the dissatisfaction of any worthy Brother, &c. is so inconvenient at this juncture, that I shall not insist on the present reading of *our Answer* here:—But I shall acquaint you, that some or other of the Brethren will cause this *Answer* to be printed, with an account how far it hath proceeded among us." This proved a satisfying expedient, of which no man expressed any dislike. Hereupon a Vote, which passed *nemine contradicente*, Sept. 27. 1697. (when all were present, who desired further time

## The P R E F A C E.

to consider whether the *Answer* should be *in the name* of all the *united Ministers*,) was now repeated and unanimously approved: The Vote was, “ We judge it needful, “ that there be an *Answer* to two Papers, “ called *the Report* and *the Remarks*, in “ vindication of the *united Ministers*-from “ the Charge therein made against them.”

THUS far, and no further, did this *Answer to the Report* proceed in our Meeting of Ministers: Nor did I keep it a secret, when in the Press; but most of the Brethren were informed thereof, whereat none expressed (that I know of) any dissatisfaction. As for *the Epistle*, with which the *Answer* to the *Report* is introduced, and *the Reflections on the Remarks* that follow it, they went no further than the *Committee*, and were not to be brought to the Meeting till after the *Answer* had past.

THOUGH this Narrative informs you, that this *Answer* is not published *in the name* of the Body of the *united Ministers*; because the Confirmation of it by a second reading is *suspended*, and only so: Yet the original Papers, and the matters of Fact declared, are as unquestionable, and the Doctrines herein acknowledged are as much their common sentiments, as if the *Answer* had been published *in the name* of the Body. For I appeal to the Book of *St. Helen's*, for the truth of this Narrative; and to the Copy perused and marked by the *Committee*,  
that



that there is no Change in the *Answer to the Report*, except one amendment in the date of time; nor in the *Epistle*, or *Reflections on the Remarks*, besides one expression softened by the Committee's direction.

COULD the Answer of a particular Brother, as well express the *Doctrines* assented to by the *united Ministers*, and obtain the same credit in a recital of *matters of Fact*, (in both which lies their Vindication,) as this *Answer*, [which their *Committee* was appointed to draw, and which they brought in to the Meeting as their prepared Answer, and which was *once agreed to* by the Body, and unexcepted against in any one passage, when it was *suspended* to gratify three of the Brethren;] I should have preferred the liberty of answering alone, if I had not judged it needless after so great an Answer as *the Faithful Rebuke*, which was so acceptable, that only the modesty of the Author prevented the thanks of the *united Ministers*, for his putting a stop to the evil effects of *the Report*, whilst their Meetings were discontinued.

I HAVE subjoined that *Second Paper*, mentioned in *the Report*, &c. As also one of the *Letters* of the Right Reverend the Lord Bishop of *Worcester*, and one of the Reverend Dr. *Edwards*; both whose Books Mr. *Lobb* cites against me; and therefore I thought none fitter, to vindicate me against his

his Charge, and their own Books from the ill use he wrested them to serve.

LASTLY, Mr. *Lobb's Defence of the Report*, with a challenge to me, coming forth when these were in the Press, friendship and justice to the *Rebeker* prompted my bestowing a few hours to stop the ill effects of this *grand piece of art and misrepresentation*, (for it is nothing else,) until *he* shall better sift, and more expose it: And one thing I hint, which I thought proper for him to overlook. If after all this Evidence Mr. *Lobb* can find a people so credulous and bewitched by prejudice, as to say, That the *united Ministers*, or myself, are *Soci-nians*; that the difference on our part (tho' it is so on theirs,) hath been about mere words or trifles; that we have opposed any thing but gross *Crispianism*; that we brake the *Union*, or refused *Re-union*, from a zeal for *Errors* against the Satisfaction of Christ, or Justification by his Righteousness; they deserve pity rather than argument. That at last Truth and Peace may prevail, is the Prayer of

Nov. 17.  
1697.

*Daniel Williams.*

## S E C T. I.

*The Answer to the Report, &c.  
drawn up by the Committee.*

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T O T H E  
R E A D E R.

**NONE** are more afflicted than ourselves under those unseasonable Dissentions, which we would have concealed, when our utmost endeavours and compliances could neither prevent, nor yet put a period to them. But the Authors of the printed Papers which we confute, have contrived so to proclaim our Differences, by sending those sheets in Letters to most of our Ministers in the Kingdom, yea, to foreign parts, and to multitudes of private persons; that our Defence, instead of making our Divisions more known, will scarce reach those already mis-informed.


Had the Charge contained only small mistakes, or lesser Errors, christian prudence might forbid an Answer: But when they publish us guilty of such destructive Opinions,

SECT. *nions, as they say subvert the doctrine of*

I. *Christ's Satisfaction, yea, and make it impossible; and this, not as rash Censurers, but pretending to cite our own Paper for their Charge; a Vindication is necessary, unless we ought to prostitute our Ministry, betray the Truth, lie under the brand of Heretical Opinions, induce others by our example to entertain such Errors, and confirm those who are already infected.*

*Had the Accusation been still confined to some particular Brethren, our Practice hitherto may convince the world, we had not as a Body set forth this Vindication: But when the Authors of the Report, &c. accuse all who sent the Third Paper, that is, the Body of the united Brethren in and about London; nothing short of our own publick Testimony can be sufficient to declare what our Principles be, or acquit us from holding those horrid Errors, they so confidently as well as falsely ascribe unto us. A particular Brother's Defence of us would be incompetent to those Ends, had any one been willing thereby to expose himself.*

*And yet tho' the Reporters write for, and pretend to give the sense of, all the dissenting Brethren, as well as to arraign and condemn all us the united Ministers; nevertheless, we direct our Confutation only to the Authors of the Report, and of that called Remarks, with such as consented to and approved thereof. We are so far from intending*

tending any other persons, that we hope, none SECT.  
besides them will esteem themselves reflected on I.  
in this our Defence: Nor had we given any   
Narrative of the rise and progress of our  
Differences, (lest more might appear intend-  
ed;) but that the Report and Remarks do  
so frequently declare, that our Divisions hi-  
therto have been caused only by our contend-  
ing for Socinian Errors against Christ's  
Satisfaction.

We also desire the Reader to observe, that  
what we call the First Paper, is that which  
several Congregational Brethren contend  
for. That which we call the Third Paper,  
is that which the united Brethren sent as  
a means of Re-union to those who have left  
the Union. And when we term such as left  
the Union, and approve of the Report, Dis-  
senters, it is not from any dis-respect, but  
because the Report chuseth to call them by  
the name of dissenting Brethren, pag. 4.  
And whereas once or twice we have occasion  
to give a Narrative only of some things de-  
clared by some of our Brethren, we do not  
therein determine concerning such things,  
further than to report that those Brethren  
have declared such things as we there men-  
tion.

With this necessitated Vindication of our  
selves and Ministry, we think it incumbent  
on us to warn all persons, especially such of  
you as stand more peculiarly related to us;  
that you be not shaken in mind, but that

SECT. *you remain stedfast in the Faith in this*

I. *Time, when Seducers not only abound, but under various disguises are so unusually active and successful, to the reproach of Christianity, and the apparent danger of the Souls seduced by them. Lament with us, to see all revealed Religion exposed by some, the Godhead and Satisfaction of Christ our blessed Redeemer denied by others, and Doctrines which have a direct tendency to Libertinism espoused by too many. All which, with the residue of the great Errors at this time propagated, do (however inconsistent they seem,) jointly contribute to the subverting of the true Religion, and threaten misery to these Kingdoms.*

*And as we would excite your godly Zeal for the Truths and Laws of Christ, against Opinions, subverting the foundations of Faith, and militating against practical Godliness: So with equal concern we must exhort you, to have fervent charity towards all Christians, and to walk in peace with all who call upon the name of the Lord out of a pure heart. Notwithstanding differences in lesser matters, whereunto we have attained, let us all walk by the same Rule; waiting with mutual forbearance, till God shall reveal those things to such, who at present are otherwise minded than our selves.*

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PEACE is so desirable, that we have SECT. I.  
 suffered ourselves to be long misrepresented, in hopes that Time at least, would  
 so abate the prejudices of our *dissenting Brethren*, (as the *Report* calls them,) as  
 not to necessitate us to a publick Vindication of ourselves. But to our grief we find,  
 that the more we submitted, the more some were encouraged to serve their own  
 purposes, by exposing us and our Ministry. Yet we continued passive, until a printed  
 Paper, entituled, *A Report of our Differences*, (written by some of them, as if in the  
 name, if not with the consent or countenance of the rest,) compels us at last, to  
 state *matters of Fact*, as they stand, with respect to *Doctrinals*, between us the *united*  
*Ministers* in and about *London*, and such as have deserted our Union; which we can  
 freely submit to the Judgment of the unbiass'd Reader, altho' we forbear to mention  
 several things, which would irritate more than those we are forced to recite, for  
 our Defence against the Paper we are now taking into consideration.

THE Title it bears is, *A Report of the present State of the Differences in Doctrinals, &c.* But upon perusal, we find it neither an impartial, clear, nor true Report of those

SECT. those Differences: Nor can the design it is  
 I. to serve be concealed, especially when it is  
 so industriously sent throughout the Kingdom, to impose on such as are unacquainted with our Cause.

BEFORE we examine the particulars of this *Report*, it is needful to give an account of the rise, and progress of our Differences; wherein it will appear, Whether we did any thing to break the Union; or omitted any thing within our power to induce those Brethren to re-unite, who had separated from us; or were not inclined to live in peace, when their unpersuadableness made us so unhappy, as to be deprived of their desired Society,

ABOUT the beginning of the Year 1691. were published the *Heads of an Agreement between the Presbyterian and Congregational Ministers* (as then distinguish'd) in and about London; which were drawn up by a number deputed by those of both Denominations: Of the first were, Mr. *Hammond*, Mr. *Howe*, Mr. *Williams*, Mr. *Stretton*, with Dr. *Annesley* and Mr. *Mayo*, who both of them are now at rest in the Lord; Of the other were, Mr. *Griffith*, Mr. *Mead*, Mr. *Chauncy*, Mr. *Lobb*, with Mr. *James* and Mr. *Mather*, which two also are now fallen asleep in the Lord. These *Heads of Agreement* were assented to (as far as we know,) by all the *Presbyterian and Congregational Ministers* then in and about London,



don, except Mr. Cole, Mr. Mather, and SECT.  
Mr. Richard Taylor. Among other things, I.  
we therein declared, “ *First*, That we  
“ would meet and consult, without the  
“ least shadow of separate or distinct Par-  
“ ties. And, *Secondly*, That as to what  
“ appertains to soundness of Judgment in  
“ matters of Faith, we esteem it sufficient,  
“ that a Church acknowledge the Scrip-  
“ tures to be the Word of God, the perfect  
“ and only Rule of Faith and Practice ;  
“ and own, either the Doctrinal part of the  
“ *Articles of the Church of England*, or the  
“ *Confession*, or *Catechisms*, shorter or larger,  
“ compiled by the *Assembly at Westminster*,  
“ or the *Confession* agreed on at the *Savoy*,  
“ to be agreeable to the said Rule.”

By the *first*, we thought our meetings of Ministers were secured, and opposite meetings prevented. By the *latter*, we provided, that our Union should not be dissolved by every different Opinion ; especially such, as were known to be espoused by persons when admitted Members of the Union, as the Reverend Mr. Baxter, Mr. Cockain, &c. This Union was tolerably maintained for a while, notwithstanding the attempts of some to break it, (as we have reason to fear,) and of others to make it serviceable to purposes not fit to be mentioned.

ABOUT October, 1692. Mr Chauncy, in a meeting of the *united Ministers*, after  
Z many

SECT. many warm Expressions, declared, he

I. would leave their meetings, and break off  
 from their Union. The Cause he alledged was, our taking no cognizance of a Paper of Objections, subscribed by Mr. Griffith, Mr. Cole, Mr. Mather, Mr. Chauncy, Mr. Traylor, and Mr. Richard Taylor, against Mr. Williams's Book, called, *Gospel-Truth stated, &c.* written in confutation of Dr. Crisp's unsound Opinions, which had been revived and divulged by his Works re-printed; to which Book of Mr. Williams's, an Approbation is prefix'd with several of our names. There were many reasons, we should take small notice of those Objections in our meetings; seeing that *three* of the *six* Objectors were *not of the Union*; and the material Objections were not only ungrounded, but they recited as Mr. Williams's words in his Book, what we found quite contrary to the letter of his expressions: We might add many more.

BUT notwithstanding we were convinced, That particular Brethren's subscribing Mr. Williams's confutation of Dr. Crisp's Errors, (which were openly propagated to our common danger and reproach,) did not affect the Union, nor the united Ministers *as such*; and therefore could be no just cause of any Brother's deserting us: Yet we appointed a number of the Brethren to consider those Objections against Mr. Williams's

liams's Book, who together with the Ob-  
jectors accommodated that affair, by a Sub-  
scription to certain Doctrinal Propositions,  
of which you have an account, printed  
1693. called, *An Agreement in Doctrinals*;  
out of which we shall only collect these  
passages.

SECT.  
I.

Pag. I. " WHEREAS some differences  
" have of late arisen, occasioned by a Book  
" written by Mr. *Williams*, entitled, *Gos-  
" pel-Truth stated*, (wherein Dr. *Crisp's*  
" Works re-printed are considered,) and  
" by certain Books written by Mr. *Cbaun-  
" cy* in opposition thereto, and by an Ap-  
" probation of divers of us prefixed to Mr.  
" *Williams's* Book, and by a Paper sub-  
" scribed by Mr. *Griffith*, Mr. *Cole*, Mr.  
" *Mather*, Mr. *Trayl*, and Mr. *Richard*  
" *Taylor*, in conjunction with Mr. *Cbaun-  
" cy*: It is hereby declared, that neither  
" they who subscribed that Approbation  
" prefix'd to Mr. *Williams's* Book, did  
" therein more than signify, (as their own  
" words express,) that they judg'd he had,  
" in all that was material, fully and right-  
" ly stated the Truths and Errors therein  
" mentioned as such, without delivering  
" their sense about the Preface, Explica-  
" tions, or Proofs thereto belonging; which  
" Declaration is not to be esteemed as a  
" disapproval of the said Preface, Expli-  
" cations, or Proofs; &c." Here it is  
plain, that whatever ground of difference

SECT. was pretended from that Book, or the Ap-  
 I. probation to it, it was then considered and  
 adjusted; that being the very express and  
 sole matter, which that Agreement refers  
 to: And therefore how unaccountable is  
 it, to maintain Divisions so long after, upon  
 that same pretence?

*Pag. 2.* WE and they say, “ That in  
 “ order to the composing of matters in  
 “ Controversy, &c. we do subscribe these  
 “ following Propositions, as what do most  
 “ fully provide against the *Arminian, An-*  
 “ *tinomian, Socinian, and Popish* Errors,  
 “ &c.” Here was declared a full provision  
 against those respective Errors. And is it  
 not strange, that now such phrases and  
 words must be the Standard of Orthodoxy,  
 which neither this *Agreement*, the *Church*  
*of England*, the *Assemblies*, nor the *Con-*  
*fession* of any Church require?

*Pag. 15.* “ WE shall always, through  
 “ God’s gracious assistance, in our future  
 “ Ministry, to our utmost avoid *all ap-*  
 “ *pearances of opposition* to one another, so  
 “ as not to hinder or prejudice, but as far  
 “ as in us lies, to promote the success  
 “ thereof, and the common benefit there-  
 “ by.”

WHEN the following behaviour of some  
 of our *dissenting Brethren* is observed in  
 many signal instances, it might be well  
 suspected, whether ever they subscribed an  
 engagement so solemn; or if they did,  
 what

what can be contrived to oblige them? But SECT. I.  
that they did subscribe, see pag. 16.

“ *December 16. 1692.* This day the  
“ Brethren, who endeavoured to accom-  
“ modate this Controversy, did with Mr.  
“ *Williams*, and Mr. *Chauncy*, and those  
“ other five, who with him objected a-  
“ gainst Mr. *Williams*’s Book, subscribe to  
“ this Agreement, and these Doctrinal Pro-  
“ positions.

*Daniel Williams,*  
*Sam. Annesley,*  
*John Howe,*  
*Matth. Barker,*  
*Geo. Hammond,*  
*Edw. Veal,*  
*Vincent Alsop,*  
*John James,*  
*Rich. Mayo,*

*Isaac Chauncy,*  
*Stephen Lobb,*  
*Sam. Slater,*  
*Geo. Griffith,*  
*Tho. Cole,*  
*Nath. Mather,*  
*Rob. Trayl,*  
*Rich. Taylor.*

“ ON *December 19.* This expedient was  
“ brought to a meeting of the *united Mi-*  
“ *nisters*, who unanimously expressed their  
“ approbation in the following words, *viz.*  
“ That those Brethren, who, at the desire  
“ of the *united Ministers*, considered some  
“ Objections against Mr. *Williams*’s Book,  
“ having brought in the abovementioned  
“ expedient for Accommodation of the  
“ matters in controversy; the *united Mi-*  
“ *nisters* have weighed it, and approve of  
“ the same. Besides, it was further de-  
“ clared

SECT. “ clared by them, That whereas the *uni-*  
 I. “ *ted Ministers* collectively considered, and  
 “ as such, have not been desired to ap-  
 “ prove of Mr. *Williams’s* Book; in like  
 “ manner, they do not by any thing in  
 “ this Agreement, imply an approbation  
 “ of Mr. *Chauncy’s* Writings in this con-  
 “ troversy: Nevertheless they do rejoice,  
 “ that both Mr. *Williams*, and Mr. *Chaun-*  
 “ *cy*, have accepted this offered expe-  
 “ dient.”

WE hoped after this Agreement, union and peace were well secured: But (alas!) in a little time (without any occasion given on our parts,) we found; besides the endeavours of those, who came not into the *Union*, to prejudice people against us and our Doctrine, as well as against the *Union*; that several of those called *Congregational*, who were members of the *Union*, frequented not our meeting, but oft joined with the former in a meeting at *Pimmers-Hall*, the very day and hour of the week, in which our meetings of Ministers are stately kept: Yea, and some of them in print reflected on our meetings in very unbecoming terms, as will be made appear if occasion require. Nevertheless, our zeal for Peace, did not only prevail with us to be silent under these publick affronts, but set us on making a new essay for a *Re-union*, about the latter end of the Year 1694. To which end, we appointed a  
 number

number to meet, both with the *dissenting* SECT.  
*Brethren* who had left us, and with such I.  
who had always refused to be of us. These  
*dissenting Brethren* pretended nothing for  
their separation, but that there were erro-  
neous persons in the Union. To gratify  
them as to this, the persons deputed by  
us admitted such provision as pleased those  
Brethren, against whatever Errors they  
suspected any of our number guilty of.  
This you will find in the former part of  
the *following Paper*, which was brought  
to our meeting, as what would satisfy the  
*Dissenters*, if assented to by us. Some of  
us were sensible of this new Imposition of  
theirs, (against whose Opinions we had  
so much to object,) and of the dangerous  
consequences of thus multiplying *Confessi-*  
*ons*, as also of favouring such unjust suspi-  
cions of our Principles, which we knew  
they had no reason for, as to any of our  
number. Nevertheless, we submitted in  
prospect of a Coalition; only finding  
*their Paper* to want due provision against  
*Crispian* and *Antinomian* Errors, which  
many did publickly espouse and abet, we  
desired Mr. *Howe*, Mr. *Stretton*, Mr. *Wil-*  
*liams*, and Mr. *Lobb*, to supply the said  
defect. The result whereof you have in  
the *ensuing Paper*, which was unanimou-  
sly agreed to in our meeting, and sent  
from us by Mr. *Lobb* to our *dissenting*  
*Brethren*, on Jan. 7. 1694.

## SECT.

## I.

AFTER a Preface it thus follows,


“ WE the *united Ministers* in and about  
 “ *London*, considering of a way whereby  
 “ to preserve the *Union*, and prevent any  
 “ mistakes and remove any prejudices,  
 “ that may arise amongst us to interrupt  
 “ the foresaid *Union*, do declare, That we  
 “ still adhere to the Terms thereof, and  
 “ do still submit to the holy Scriptures as  
 “ the Rule of Faith and Practice, and do  
 “ own the doctrinal part of those com-  
 “ monly called the *Articles of the Church*  
 “ *of England*, or the *Confession*, shorter  
 “ and larger *Catechisms*, compiled by the  
 “ *Assembly at Westminster*, or the *Savoy*  
 “ *Confession*; and do renounce, and tes-  
 “ tify against, all Opinions and Doctrines  
 “ dissonant therefrom: As for instance,  
 “ among many others,

“ [1.] THAT there is no definite  
 “ number of Persons elected from all eter-  
 “ nity, whom God will by his appointed  
 “ means certainly save, and bring to eternal  
 “ Life; leaving the rest, who fall under  
 “ a just Condemnation for their original  
 “ and actual Sins, especially for their  
 “ neglect and contempt of the Means of  
 “ Salvation.

“ [2.] THAT Christ died equally for  
 “ all Men, not intending the final Salvation  
 “ of some more than others.

“ [3.] THAT



“ [3.] THAT Men have it in their own SECT.  
“ Power, by the use of the natural faculties I.  
“ of their Reason and Will, unassisted by   
“ the special Light and Grace of the Ho-  
“ ly Ghost, to perform all that is necessary  
“ to Salvation; or that his special effica-  
“ cious Light and Grace is not necessary  
“ to their conversion, perseverance, and  
“ final salvation.

“ [4.] THAT any of them whom God  
“ hath foreknown, predestinated, and call-  
“ ed effectually according to the purpose  
“ of his Grace, shall fall away, either  
“ totally, or so as not to be finally glori-  
“ fied.

“ [5.] THAT Faith, Repentance, a holy  
“ Conversation, or any Act or Work  
“ whatever done by us, or wrought by  
“ the Spirit of God in us, are any part  
“ of that Righteousness, for the sake of  
“ which, or on the account whereof,  
“ God doth justify any man, or entitle  
“ him to eternal Life.

“ On the other side,

“ (1.) THAT Men are under no obli-  
“ gation to make use of their natural Fa-  
“ culties, with such external Means of  
“ salvation as God affords them; praying  
“ in hope, for his gracious assistance, in  
“ order to that blessed end.

“ (2.) THAT God hath not made Of-  
“ fers of Grace by Christ, to all within  
“ the sound of the Gospel; testifying that  
“ whoever

SECT. " whoever believeth shall be saved, with-  
 I. " out excluding any, and commanding  
 ~~~~~ " them to believe accordingly.

" (3.) THAT any are in the sight of  
 " God justified, or entitled to eternal Life,  
 " before they are effectually called, or  
 " while they remain unregenerate, or in  
 " unbelief.

" (4.) THAT any may expect Pardon  
 " without Repentance.

" (5.) THAT continued Repentance  
 " towards God, and Faith in our Lord  
 " Jesus, and Holiness of heart and life,  
 " are not in the nature of the thing, and  
 " by the constitution of the Gospel, neces-  
 " sary to Salvation.

" (6.) THAT the Moral Law is not of  
 " use to unregenerate men, to awaken  
 " their Consciences to fly from the Wrath  
 " to come, and drive them to Christ; or  
 " that it is not a rule of Life to them that  
 " live under the Gospel, as well as others.

" (7.) THAT Believers falling into  
 " grievous Sins, do not incur God's dis-  
 " pleasure thereby; or that they may ex-  
 " pect Assurance otherwise, than by the  
 " evidence of those Graces to which the  
 " promises of Salvation are made, and by  
 " the Testimony of the Spirit of Adop-  
 " tion witnessing with our Spirits, that we  
 " are the Children of God.

" WE have thought it our Duty to bear  
 " our Testimony against all these errone-

ous

ous Opinions, or any other contrary to  
the plain tenour of the Gospel of God.  
And we do further protest against any  
design of undermining one another in  
any matter of Church-Government, but  
do heartily desire to maintain Commu-  
nion with each other, according to the  
*Heads of Agreement* we have assented  
to. And if any thing hath been done  
or spoken by any of us, through mistake  
or inadvertency, that may cause any just  
offence to the prejudice of the said *Uni-*  
*on*, we are ready upon better informa-  
tion to rectify the same; still desiring,  
and mutually resolving, a Brotherly For-  
bearance towards one another, in any  
lesser points wherein we may differ.”

OUR concern for *Union* will appear, if it be considered, that (to the best of our knowledge) we retained all the very words sent by them to us, as a guard against each of the Errors of which they suspected any of us: The provision we added, is generally in the words of the *Assembly*, to which we hoped they would be more easily induced to assent, than if we had expressed ourselves in other words; and we limited our additions to such Errors, as are the other extream to the Articles they had chosen to insist upon, whereas we might have provided against each of Dr. *Crisp's* Errors.

SECT. A GOOD issue of this Paper was expected by many of us: But to our grief it was rejected, and no Answer sent us concerning it to this very day. Yea, a Coalition hereupon was cheerfully hoped for by us, even after their Friends had (*Nov. 7. 1694.*) necessitated Four of our number to leave the Lecture at *Pinners-Hall*, and all such of the *dissenting Brethren*, who were managers of the relief for poor Ministers, had deserted their Associates; with other things, not so directly belonging to the Body of *united Ministers* as such. But alas! (as they had generally absented from us long before,) all the Brethren called *Congregational* (except the reverend and upright Mr. *Barker*, and a very few more,) joined as a separate Party from us, in the *Monday's* meeting at *Pinners-Hall*, with the Ministers who had opposed the *Union* ever since it was concluded.

THE temper of our Brethren's Spirits, the methods taken to expose us, their disappointing us so often, when we thought they had been obliged, and the unsuccessfulness of so many probable attempts for Re-union, might well discourage any further endeavours: Yet when we heard that any of these Brethren had the least disposition towards Peace, we applied ourselves to an Accommodation. In order thereunto, the Reverend Dr. *Bates*, Mr. *Hammond*, Mr. *Hill*, and Mr. *Slater*, in

con-

concurrence with Mr. *Howe*, and Mr. *Williams*, were desired to draw up a proposal, which they brought to our meeting, as that wherein they were all agreed; and after we had several days considered the same, it was unanimously assented to, and sent by us in a Letter to our Brethren.

SECT.  
I.

*The Paper, by the Report called the Third Paper, which was sent by the united Brethren to such as had left the Union.*

“ **W**HEREAS some unhappy Differences have arisen among us, principally about the Doctrine of Justification, as set forth in Mr. *Williams's* Book, entitled, *Gospel-Truth stated*, to which several of our Names are prefixed, we being willing to give all reasonable satisfaction therein, for the removing the present, and preventing all future Differences, which will otherwise tend to the dishonour of God, disquiet of his Churches, and danger of Souls; do hereby declare our Judgment concerning the same.

“ THAT we adhere to our former Approbation of the Doctrinal *Articles* of the *Church of England*, or the *Confession of Faith* compiled by the *Assembly at Westminster*, or that at the *Savoy*, as agreeable to the Word of God; and particularly, to the *Articles* collected by

“ us

SECT. " us out of the *Confession* with the *Cate-*  
 I. " *chisms* compiled by the same *Assembly*,  
 " printed 1693. And further we declare,  
 " That if any shall express himself disa-  
 " greeably thereto, in any momentous  
 " Points of Doctrine, we will with bro-  
 " therly candour and kindness endeavour  
 " to give, and receive, just satisfaction  
 " therein; bearing with one another's In-  
 " firmities, and different Sentiments in  
 " matters of lesser weight; not contend-  
 " ing about *Logical*, or *Philosophical* Terms,  
 " or mere *human Forms of Speech*; nor  
 " judging it reasonable or just, to charge  
 " upon any such consequences of any ex-  
 " pression or opinion of his, which he  
 " himself shall disown.


" AND we further declare, as to the  
 " special matters in difference,

" I. Concerning *Justification*. That altho'  
 " the express Word of God do assert the  
 " necessity of *Regeneration*, to our entering  
 " into the Kingdom of God; and re-  
 " quires *Repentance*, that our Sins may be  
 " blotted out; and *Faith in Christ*, that  
 " we may be justified; and *Holiness* of  
 " heart and life, without which we can-  
 " not see God: Yet that *none of these*,  
 " or any Work done by Men, or wrought  
 " by the Spirit of God in them, is, un-  
 " der any denomination whatsoever \*, *any*  
 " *part*

\* Note, *It was declared, that by the words,* [un-  
 der

“ *part of the Righteousness, for the sake,* SECT.

“ *or on the account whereof, God doth* I.

“ *pardon, justify, or accept Sinners, or* 

“ *entitle them to eternal Life; that being*

“ *only the Righteousness of Christ without*

“ *them, imputed to them, and received*

“ *by Faith alone.*

“ II. OF a *Commutation of Persons* be-  
“ *tween Christ and us. As we are to*

“ *consider our Lord Jesus Christ in his*

“ *obedience and sufferings, as God and*

“ *Man invested with the office of Media-*

“ *tor; so it is apparent, this Commuta-*

“ *tion of Persons with us was not natural,*

“ *in respect of either nature, by which*

“ *his individual Substance should become*

“ *ours, and ours his; nor moral, in re-*

“ *spect of qualities or actions, whereby he*

“ *should become inherently sinful, and we*

“ *immediately sinless; nor was it any*

“ *change, whereby his office of Mediator*

“ *should be transferred on us: But it is to*

“ *be understood in a legal, or judicial*

“ *Senſe, (as we may call it,) viz. He by*

“ *agreement between the Father and him,*

“ *came into our room and stead, not to re-*

“ *pent and believe for us, which the Gos-*

“ *pel*

der any denomination whatsoever,] *we exclude all Righteousness from being meritorious, or atoning, yea, or a procuring cause of these benefits; none is at all so, but the Righteousness of Christ: But we intended not to exclude, what the Gospel requireth in order to our Interest in those benefits, given for the sake of Christ's Righteousness.*

SECT. “ pel requires of us as our Duty, (though  
 I. “ he hath undertaken the Elect shall in  
 “ due time be enabled thereto;) but to  
 “ answer for our violation of the Law of  
 “ works: *He being made sin for us, who*  
 “ *knew no sin, that we might be made the*  
 “ *righteousness of God in him.* 2 Cor.  
 “ v. 21.

“ III. OF God's being *pleased* or *displeased*  
 “ with Christ, as standing, and suffering  
 “ in our stead. We judge, that God  
 “ was *always pleased* with Christ, both  
 “ in his Person, and in the execution of  
 “ all his Offices, (which is expressed most  
 “ particularly in that of his Priestly,  
 “ *John x. 17, 18. Therefore doth my Fa-*  
 “ *ther love me, because I lay down my life,*  
 “ *&c.*) and was no otherwise *displeased*,  
 “ than as having a dispassionate Will to  
 “ inflict upon him the punishment of our  
 “ Sins, which he had undertaken to bear,  
 “ that God might, without Injury to his  
 “ Justice or Honour, pardon and save pe-  
 “ nitent Believers, for his Satisfaction, and  
 “ Intercession founded thereon.

“ Mr. *Williams* freely declareth his con-  
 “ currence with us in these Three particu-  
 “ lars, and that his Judgment was never  
 “ contrary to the sense of this Paper, for  
 “ which he appeals to the said Book: So  
 “ it is manifest, that when he useth the  
 “ phrase of *no change of Person* between  
 “ Christ and the Elect, it could not be in-  
 “ tended



“ tended as a denial of a Change of Per-  
“ sons between Christ and us in the ge-  
“ neral sense, but only in opposition to

SECT. I.

“ the opinion of his adversary he wrote  
“ against; for in that very place he ex-  
“ pressly affirms, *That Christ suffered and*  
“ *died, in our room and stead.*

“ AND we do declare, that whosoever  
“ shall be found to express themselves in  
“ their preaching or writing, agreeably to  
“ *this Paper*, and to the mentioned *Ar-*  
“ *ticles or Confessions*, we shall esteem  
“ them to deliver the sincere Gospel of  
“ our Lord and Saviour Jesus Christ; and  
“ it shall be remote from us to oppose or  
“ reflect upon, but we shall to our utmost  
“ encourage, and give countenance to,  
“ one anothers Ministry therein.


“ SUCH of us, whose Names are pre-  
“ fixed to the said Book, do declare, they  
“ were given to the state of *Truths* and  
“ *Errors*, as formerly expressed in the  
“ Paper, entituled, *The Agreement in Doc-*  
“ *trine*, subscribed and published, *Anno*  
“ *Dom. 1692.*”

THEY who framed this Proposal, had before them two Papers; one which the *Report* calls *the First Paper*, which one of our Brethren had, with great condescension and inclination to Peace, concerted with some of the *Dissenters*: Which Paper, although it was never proposed to, nor

SECT. read in any of our publick meetings of Ministers, and was unanimously agreed to be laid aside with a *Second Paper*, that had been brought unto us by another Brother ; yet it is manifest, the Brethren in the framing of this *Third* (which is *our only Paper*,) greatly accommodated themselves to the model of the *First*. For they admit a new Debate concerning Mr. *Williams's* Book, after a solemn accommodation of that whole matter, when the *Dissenters* had unjustly made it an occasion of difference so many years before. They also recite two passages of Mr. *Williams*, as excepted against by the *Dissenters*, and limit the declaration of our Judgment to the *Three Heads*, the Objectors did chuse to insist upon ; whereas you will presently read a *Vote* of us *united Ministers*, wherein we require a disowning of very many *Antinomian Errors*, published by several of these *Dissenters*, whenever they shall make the disowning of any passages out of Books written against *Antinomianism*, a Term of Union. Yea further, we retain the whole provision of the *First Paper*, against any of our surmised Errors in the Doctrine of *Justification*, and what we add is in Scripture words. And in the other Two Heads, we come as near as we can with truth, and freedom from ambiguity, in Points of so great concernment, and in a time when so many are at work to propagate *Crispianism*,

*drawn up by the Committee.*

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*nism, and Antinomianism.* A Coalition SECT:  
could be no indifferent thing to such, who I.  
to obtain it do thus condescend, and deny  
themselves. 

BUT to give our attempt a yet greater advantage, we omitted not to address ourselves to our Brethren, with the most affectionate, fervent, and humble intreaties and supplications, as well as persuasive Arguments; as you will see in this *Letter* which we sent to them, with the forementioned Paper.

*To our reverend, and duely respected, and beloved Brethren in our common Lord and Saviour Jesus Christ, Mr. Griffith, Mr. Mead, Mr. Chauncy, Mr. James, Mr. Lobb, and the rest of the Brethren of the Union, who for some time have forbore to meet with the united Ministers at Dr. Annelley's meeting place.*

“ Reverend Brethren,  
“ **Y**OUR forbearing to meet with us  
“ at our ordinary times and places  
“ for so many months, hath made a deep  
“ and smarting impresson on our Spirits,  
“ and filled our hearts with Grief and  
“ Wonder: With Grief, because we have  
“ been so long deprived of much of that  
“ satisfaction and assistance, which your  
“ presence with us was wont to afford us:  
“ With Wonder, because we could nei-  
“ ther

SECT. “ ther apprehend, nor receive any certain  
 I. “ Information of, those Reasons, which  
 “ prevailed with you to keep off so long  
 “ from our Conventions. For to this day  
 “ you never acquainted us, directly, and  
 “ clearly, of any Offence that was ever  
 “ offered to you, by the *united Ministers*,  
 “ as standing in that Capacity. Had you  
 “ been pleased to signify your Resentments  
 “ to them, they take themselves to have  
 “ been obliged to have sought out proper  
 “ ways and means, for the removal of all  
 “ prejudices, and of rendering to you rea-  
 “ sonable and due satisfaction.

“ ALL the light that we have received  
 “ about matters in difference between us,  
 “ hath been from a reverend Brother,  
 “ who told us, That by Conference with  
 “ some who forbear to come to our meet-  
 “ ings, he understood, that they appre-  
 “ hended, there are those in our *Union*,  
 “ who have sentiments about the Doctrine  
 “ of *Justification*, different from the com-  
 “ mon Faith of all Orthodox Protestants,  
 “ and so, dissonant from the holy Scrip-  
 “ tures, and the Confessions, which have  
 “ been owned and approved by us. The  
 “ same Brother added, that if there were  
 “ sufficient evidence and assurance given  
 “ them, that the Body of the *united Mi-*  
 “ *nisters* would approve themselves sound,  
 “ clear, and stedfast in that most weighty  
 “ and important Doctrine, (which we all  
 “ acknow-

“ acknowledge to be *Articulus stantis vel* SECT.  
“ *cadentis Ecclesiæ,*) they would then I.  
“ maintain all Brotherly communion with ~~~~~  
“ us.

“ WHEN this was notified to us, we  
“ presently conceived great and good hopes,  
“ that all Jealousies might be easily re-  
“ moved, and that a Redintegration of  
“ Affections would immediately follow.  
“ And what should hinder? For if you do  
“ attentively and deliberately weigh what  
“ is asserted in the Article of *Justification*  
“ in the inclosed Paper, (which was un-  
“ nanimously agreed unto, after open read-  
“ ing, and that upon several days,) we are  
“ confident, that it will evidently and un-  
“ deniably appear, that we perfectly agree  
“ with our Brethren in the evangelical  
“ Doctrine of *Justification*, even in the  
“ very phrases and modes of Expression.

“ OUR Agreement in the Doctrine of  
“ *Justification*, which was as the Test and  
“ Cement of our *Union*, being so happily  
“ established and fixed; we shall need to  
“ say but little, touching the other two  
“ points mentioned in the inclosed Paper;  
“ which (as we think) are so clearly and  
“ candidly stated, that we believe, (as we  
“ suppose, upon sure and certain grounds,)  
“ there will be nothing remaining (upon  
“ that account,) to obstruct our entire and  
“ hearty *Union*.

“ IT would be superfluous to lay before

SECT. “ you any considerations, to set forth the  
 I. “ desirableness, usefulness, and (we may  
 “ add) the necessity of Ministerial con-  
 “ cord; or to represent the sin and mis-  
 “ chief, that will inseparably cleave to our  
 “ unbrotherly breaches. We all find (by  
 “ sad experience,) what advantage is given  
 “ thereby, to some who seek occasion to  
 “ reproach us, and to hinder the success  
 “ or acceptableness of our Ministry. They  
 “ do certainly wish, and will endeavour  
 “ to make, our wound incurable. But we  
 “ trust, the Lord will blast their designs,  
 “ and frustrate their expectations, by en-  
 “ lighting our minds, to receive and hold  
 “ fast all Truths, and especially those which  
 “ are *fundamental*; and will, by his Grace,  
 “ most sweetly and effectually draw our  
 “ hearts to *love as brethren*, that we may  
 “ closely, strongly, and intimately knit to-  
 “ gether in inviolable bonds; and so guide us,  
 “ that we may all *follow after the things*  
 “ *that make for Peace, and the things where-*  
 “ *with one may edify another.*  
 “ AND NOW (dear Brethren,) we do,  
 “ with all sincerity and ardor, beseech you  
 “ to meet us with the like frame of Spirit;  
 “ that our only emulation and contention  
 “ may be, who shall be most industrious  
 “ to promote the interest of our Lord Re-  
 “ deemer; be most useful to the Souls we  
 “ are set to watch over; and be most for-  
 “ ward to embrace each other in the arms  
 “ of Love. “ THAT

“ THAT these blessed Ends may be the  
“ more effectually pursued, we do (with  
“ all importunity and fervor) beseech you,  
“ to return to and frequent our meetings,  
“ as ye have formerly done : That we may  
“ join with you there in your holy Pray-  
“ ers, be assisted with your wholesome  
“ Counsels, and be refreshed with your  
“ much desired Society ; that we may  
“ *with one mind, and one mouth, glorify*  
“ *God, even the Father of our Lord Jesus*  
“ *Christ.* Amen.

“ IF, after the perusal of the inclosed  
“ Paper, ye meet with any thing therein,  
“ that may seem to need further explana-  
“ tion ; and ye be willing to entertain a  
“ Conference about it : Be pleased to ap-  
“ point the time and place, when, and  
“ where, a determinate number of the  
“ *united Ministers* may meet with a like  
“ number of the Brethren nominated by  
“ you, and we shall most readily and  
“ cheerfully comply with your Proposal.  
“ Howbeit, we must add, That we hope,  
“ we have already set down our senti-  
“ ments, as nakedly and perspicuously as  
“ we could express them, in pursuance of  
“ our End, which was to give you all  
“ possible satisfaction.

“ WE conclude this Paper with two  
“ earnest requests to you : (1.) Upon the  
“ hopes which you have conceived, that  
“ (thro' the grace and blessing of our God)


SECT. “ the differences which have risen among  
 I. “ us, will be brought to an happy com-  
 ~~~~~ “ posure; We importunately beseech you,  
 “ to use your uttermost endeavours, to  
 “ persuade those Brethren who have not  
 “ as yet entred into our *Union*, that they  
 “ will join with us in it. And, (2.) That  
 “ you would (as soon as conveniently you  
 “ can,) vouchsafe us an Answer to this our  
 “ Letter.

“ FINALLY, Brethren, *Farewell; be*  
 “ *perfect, be of good comfort, be of one*  
 “ *mind, live in peace; and the God of love*  
 “ *and peace shall be with you.* Signed at  
 “ Dr. Annesley’s, October 27. 1696. by  
 “ *George Hammond, Moderator.*”

To our *Letter* so submissive, peaceable,  
 and importunate, we received *this* and no  
 other *Answer*.

“ Reverend Brethren,  
 “ **H**AVING received from you a  
 “ Letter with a Paper inclosed, in  
 “ Answer thereunto suffer us to acquaint  
 “ you, That a Paper was subscribed by a  
 “ considerable number of you, and ap-  
 “ proved of by us some months since,  
 “ which we have reason to believe some  
 “ of you have had the perusal of: We  
 “ therefore to whom your Letter is di-  
 “ rected, do not reckon it *brotherly* in us,  
 “ to forsake them who have subscribed the  
 “ fore-




“ foreſaid Paper ; but do rather judge our-  
“ ſelves bound in conſcience, to intreat  
“ your hearty Concurrence with them,   
“ and us, in that *First Paper* ; which, as  
“ we have already ſaid, hath been ſub-  
“ ſcribed by very principal and reverend  
“ Miniſters, highly eſteemed both by you  
“ and us: And this we hope, may, thro’  
“ the Bleſſing of God, be the ſpeedieſt  
“ way to obtain the deſirable End. *Sub-*  
“ *ſcribed in the name of ſeveral of the Bre-*  
“ *thren, to whom your Letter was commu-*  
“ *nicated.*”

SECT.  
I.

THIS is the Letter our *Reporter* complains we gave no reply to ; wherein we think we paid a great regard to them who ſent it: And we ſhall ſtill overlook it, otherwiſe than to note, *First*, It is more than probable, *ſome of us* peruſed, what a *conſiderable number of us* ſubſcribed. *Secondly*, Our Brethren who ſubſcribed, could not judge it *unbrotherly*, to be forſaken in laying aſide the *First Paper*, when every one of them had laid it aſide before, and joined in the *Third Paper*, and in the *Letter* whereto this Answer is given ; (which it’s ſtrange any of the *Dissenters* could be ignorant of.) *Thirdly*, What is the *deſirable End*? Had they ſaid *Union*, it would have been more acceptable to us, than it ſeemed to be to ſuch of themſelves, who declared in one of the meetings about this expedi-  
ent,

SECT. ent, " That it was not intended by this at-  
 I. " tempted Agreement, that they would  
 } " join with us in our meetings as *united*  
 " *Ministers*, but that an agreement in  
 " Doctrines might be a step to further  
 " Union : " Yea, we can scarce hope, they  
 would have re-united, could we have sub-  
 mitted to their Paper, because, as we are  
 informed, Mr. *Cole* and Mr. *Mather* refused  
 their assent to it. And this their Letter  
 was subscribed in the name, but of *several*,  
 (not of *all*,) to whom it was communi-  
 cated ; nor (as we find,) was any *Union*  
 or Agreement, engaged or expressed, ex-  
 cept in Doctrines, had this expedient ob-  
 tained.

THIS is the true State of the case be-  
 tween our Brethren and us. Could we  
 have obtained a *Re-union*, upon mutual  
 forbearance wherein we differ : Had any of  
 these Accounts of our Principles satisfied  
 them ; (tho' we therein admit so rigid and  
 full a tryal wherein they suspected us, and  
 propose so very short and easy a Test, when  
 we affirm the Truths denied by them :)  
 Had our importunity for Peace, attended  
 with much patience and condescension,  
 been accepted ; the mischievous effects of  
 our Differences had been prevented. Nor  
 can we guess, what would prevail with the  
 Authors of these Divisions, unless that a  
 Book should be disowned, which, the Sub-  
 scribers are convinced, is of great use for  
 the

the Defence of the Gospel in a time SECT.  
abounding with Errors; and such Truths I.  
betrayed, as the usefulness of our Ministry and practical Religion depend upon: Things we are sure Christ would not approve, nor could we expect *a Peace so bought* to prove a Blessing. 

WE were well assured, that a faithful Account of the State of things among us, must acquit us of the blame of those unhappy Differences, and prevent the advantages some made by mis-representing us: Nevertheless, we had still remained silent, if this so unjust a *Report* (with a paper of *Remarks* following it,) had not been obtruded on the World, and with art scattered throughout the Kingdom, yea, sent to foreign Nations, as can be proved. After this indeed, our silence would proclaim us stupidly insensible, and unconcerned for the common Good, as well as for our own reputation and usefulness.

WE shall proceed to consider what is material in the *Report*.

*First*, THE *Report* saith, *Our differences may be reduced to Christ's Satisfaction, and the Penal Sanction of the Law; tho' hitherto, the greatest struggle hath been about the first.*

*Ans.* 1. THE first was no part of the difference, till of late, that Mr. *Lobb* contrived to make it so, tho' without any Reason;

SECT. Reason ; for Mr. *Williams* rightly and fully asserted the first in his Books. And the utmost that can be made of the latter is, that Mr. *Williams* asserts, that if the Precepts of the Law of works be considered as taken into the Gospel, they fall under the Gospel-Sanction ; and tho' in this respect there is a change of the Sanction, yet the Precepts being considered still as a part of the Law of works, they are under the *same Legal Sanction as at first* ; which is to say, The Covenant of works and the Gospel-Covenant differ. And yet this seems to be reserved for a new Controversy, if we had agreed to their very mode of expressing the point he insisteth on.

*Ans. 2.* IT is a very great mistake, that our difference with them is reduced to these two points : Alas ! It extends to many other things, *viz. most of Dr. Crisp's Opinions*, as to which they refuse to give us satisfaction ; tho' he granteth, these two are all they quarrel with about, and how unjustly will presently be seen. We shall detect his mistake by a brief Narrative.

(I.) THE difference originally appeareth to be about most of those Positions, called *Truths* and *Errors* in the State of them in Mr. *William's* Book : For Six of the *Dissenters* did not only object some particular passages, but they deny those to be *Truths* which are called *Truths*, and such to be *Errors* which are called *Errors*,

in the ii, v, vii, viii, xii, xvi, xviii, and SECT. xix Chapters of that Book: Yea, they I. say, “ They find not *Truth* and *Error* “ rightly stated in other places besides “ these:” Thus they say, in Mr. *Cbauncy’s Neonomianism unmasked*, par. iii. pag. 96. whereas many of our Brethren subscribed, that each of these were *rightly stated*. He that will read the *Truths* and *Errors* in those several Chapters, may judge of the difference, and whether any of Dr. *Crisp’s* Errors will be disowned.

(2.) IN the forecited Articles of 1694. you will find, that when we had owned such to be Errors, which they required of us, yet they refused to disown those Errors which we added; and therefore the difference at that time, respected whatever they refused to agree with us in, and was not ever since accommodated.


(3.) THE *Reporter* cannot be ignorant, that *September 15. 1695.* this Vote unanimously passed among the *united Brethren*, “ Upon reading a Paper relating to several dangerous Expressions in favour of “ *Antinomianism*, it is agreed, If any thing “ objected out of Books written against *Antinomianism* be required to be disowned “ as a Term of Union, that those things “ read this day, and further to be collected “ of that kind out of the Books *on the other side*, shall be required to be disowned.”

SECT.

I. *Some things collected out of the Books of Mr. Chauncy, Mr. Cole, Mr. Mather, and Mr. Trayl.*

“ **T**O talk of a Gospel threat, is a *Cataphresis* at best, and nothing else  
 “ can save it from being a *Bull*.—Pardon  
 “ is rather the Condition of Faith, (and  
 “ much more, having a causal influence  
 “ thereunto,) than Faith and Repentance  
 “ are of Pardon.—It was Sin, as to the  
 “ *ανομιαν*, that Christ bore; the fault of sin  
 “ was laid upon Christ, the sin itself as op-  
 “ posed to guilt: Christ was reputed a  
 “ Criminal, not only by Man, but by  
 “ God.—As to the Elect, there was ne-  
 “ ver any Guilt upon them, in respect of  
 “ the righteous Judgment of God, *in foro*  
 “ *Dei*; but that which accompanied the  
 “ letter of the Law, setting in with the  
 “ Conscience.—Justification is before ef-  
 “ fectual Vocation: The Doctrine of Jus-  
 “ tification before Faith, is not an Error,  
 “ but a great and glorious Truth. Justi-  
 “ fication in regard of Application, must  
 “ be before believing: The first Applica-  
 “ tion, *ordine naturæ saltem*, is to an un-  
 “ godly man, *eo nomine*, that he may be-  
 “ lieve: We believe, that we may be jus-  
 “ tified declaratively.

“ IT is denied, that God requires Faith  
 “ as an indispensable Qualification, in  
 “ those

“ those whom he will justify for Christ’s SECT.  
“ merits.—Unbelief is not the Cause, why I.  
“ men are barred from Justification, and   
“ obnoxious to Misery.—You talk of an  
“ offer to the Non-elect, and that offer  
“ you say must be serious, &c. But I  
“ pray, where is any offer of Grace to  
“ the Non-elect at all, as such? And  
“ shew me any Grace given, or Gospel  
“ Duties required of the Non-elect, or Be-  
“ nefits promised to the Non-elect, upon  
“ their performance of Grace and Du-  
“ ties, &c.---And what if the Non-elect  
“ be in as bad a case as the Devils, Is  
“ God bound to be any better to them  
“ than to the Devils? God hath not said,  
“ I will save a Non-elect Person if he  
“ believe; more than he hath said, A  
“ Horse shall be a Man, if he can use  
“ reason, or speak; or a Man shall be a  
“ Horse, if he hath four feet.

“ GOD was reconciled to the Elect at  
“ Christ’s death, but we are reconciled to  
“ God by the Gospel-ministry.---Union  
“ with Christ is before Faith, at least *na-*  
“ *turá*, and we partake of the Spirit by  
“ virtue of that Union: There is a com-  
“ plet Union with Christ, before the  
“ act of Faith.---All that a Believer can  
“ pray for, is the further manifestation  
“ of Pardon; for he knows that all his  
“ sins are pardoned.--- A Believer is to  
“ work from Life, and not for Life.---

“ It

SECT. " It is a great Truth, that God sees no sin

I. " in a Believer: Sin can do no real hurt

~ " to a Believer. God is not displeased

" with his people, and is not angry with

" the persons of Believers, for their sins.

" ---Legal Convictions before saving Faith

" are no more than sin; it is but the fil-

" thy, Conscience-polluting, Guilt of sin.--

" There is no preparatory work, distinct

" from God's act in effectual Calling.

" THE Gospel is no Rule of Judgment;

" that's the Law only: The Gospel is not

" any part of the Rule of Judgment at

" the last day; that's only the Law of

" Creation. --- It is denied, that at the

" Judgment Day there will be a Trial,

" upon which some will be justified, others

" condemned.—Christ's precepts are not

" Laws with a Sanction.—Sanctification

" is not the way of a justified Person to

" Heaven.—If you look upon Graces and

" Duties, and Salvation, as two distinct

" things, I deny, that they are necessary

" to give a right to Salvation. All imper-

" fect Holiness is Sin.—*Turn ye, turn ye,*

" *why will ye die?* is but the triumph of

" the Law over a dead Sinner.—An un-

" saved person can do nothing in order to

" Salvation.

" GOD was displeased with Christ as

" our Surety.—We in Christ satisfied the

" Justice of God.—We through Christ's

" Righteousness have a right to Glory, by

" *Adam's*



“ *Adam’s Covenant.*—*Adam* for one good SECT.  
“ work, should have entered into full I.  
“ possession, and a confirmation therein: ~~~~~  
“ But to teach that a Christian, upon the  
“ actings of Graces, and performance of  
“ Duties, may in the virtue of the Pro-  
“ mise made to the exercise of those Gra-  
“ ces or Duties, expect any of those pro-  
“ mised Blessings, is to teach a low and  
“ servile Spirit.


“ THE Eternal Life in which the An-  
“ gels were created and confirmed by  
“ Christ, differs from that Eternal Life  
“ which Believers have in Christ; the one  
“ is a Creature Life, or a created Life;  
“ the other is the Eternal Life of God  
“ communicated in time.—Believers are as  
“ righteous as Christ; I mean, not in a  
“ way of Similitude, but in a way of  
“ Equality.—Christ’s Incarnation was no  
“ part of his Humiliation.—We coalesce  
“ upon believing into one mystical Person  
“ with Christ, which is distinguished from  
“ Legal Union, which is before Faith.—  
“ The Gospel hath no Law-Sanction. It  
“ is plainly denied, that the Gospel is a  
“ Law of Grace.—Faith is neither a con-  
“ dition, nor qualification, in the office  
“ of Justification; —with several things of  
“ the same sort as above recited.”

Most of these were then included in  
the Paper, that the Vote refers to; which,

SECT. with the other things further collected,  
 I. shall be proved to be in the printed Books  
 of the foresaid Authors, and Book and  
 Page cited for each, when it shall be re-  
 quired: Yea, a great deal more, if not  
 worse, of the same sort.

By these things it is manifest, what the  
 Difference is about; though a noise hath  
 been raised about things remote from the  
 true occasion, that while we seemed to be  
 only on the defensive part, their Errors  
 might receive countenance as if unopposed,  
 and the Abettors thereof might less  
 appear the cause of our Divisions.

*Ans. 3:* ALTHOUGH our Brethren  
 from a zeal for Peace condescended to  
 mention but *three particulars* in the *Third  
 Paper*; yet it is too evident, that the *Dis-*  
*senters* adhere to *their own Paper*, (called  
*the First*;) and refuse *ours*, because this doth  
 provide some defence against some of the  
 Errors, which our difference is about; (the  
 same cause, for which they rejected the  
 Articles in 1694.) And it is plain by  
 what *their Paper* saith of *Justification*, they  
 had this our Paper of 1694. before them;  
 and therefore must know, that we insisted  
 under that Head to have it clearly expres-  
 sed, “ That none are justified in the sight  
 “ of God, or entitled to eternal Life, be-  
 “ fore they are effectually called, or whilst  
 “ they are unregenerate, or in unbelief:”  
 And, “ that men must repent in order to  
 “ for-

“ forgiveness :” As also, “ that continued SECT.  
“ Repentance, Faith, and Holiness of I.  
“ heart and life, are by the constitution   
“ of the Gospel, as well as in the Nature  
“ of the things themselves, necessary to  
“ Salvation, &c.” Our *dissenting Brethren*  
knew this, and yet insert nothing in that  
*First Paper* sufficient to this purpose. By  
the *Reporter's* way of arguing against us,  
*their not mentioning those things* is their dis-  
owning of them, and owning the contra-  
ry: Yea, we have more reason to infer  
thus, because *what they omit* was sent by  
the body of *united Ministers* to them as a  
*means of Union*; whereas what is omitted  
by us, was not sent to us, much less to  
that end, nor adjusted by our appoint-  
ment. But we need not to insist on this,  
when by comparing the *First* and *Third*  
*Papers*, it is evident, that the fore-  
said Errors are inconsistent with the few variati-  
ons in *our Paper*, but very consistent with  
*theirs*, though not in the sense designed by  
our subscribing Brethren.

IN the first part of the Head of Justifi-  
cation, *their Paper* saith, “ Repentance,  
“ Faith, and a holy Conversation, are by  
“ God's express word manifestly necessary  
“ to *Salvation*.” They do not say, Re-  
pentance is necessary to *Pardon*, nor Faith  
to *Justification*, though that be the Head  
treated of: No, these are necessary to no  
more than a holy Conversation is necessary

SECT. to, that is, to eternal Salvation: Nor do

I. they say, that the necessity of these to Salvation itself is by the Gospel-constitution, or any enacted connection between duty and benefit. Things being thus worded, it may pass with such who tell us, “ The  
 “ Gospel hath neither precept, threaten-  
 “ ing, nor conditional promise: Repent-  
 “ ance is not antecedently necessary to Par-  
 “ don, nor Faith to the Justification of  
 “ our persons, but only to *manifest* to our  
 “ consciences for our inward Peace, that  
 “ our persons were justified before God  
 “ whilst in our unbelief.” But such things are prevented by *our Paper*, which saith,  
 “ That the Word of God requires Repent-  
 “ ance, *that our Sins may be blotted out,*  
 “ and Faith *that we may be justified:*”  
 And afterwards, “ The Gospel requires of  
 “ us as our Duty, that we repent and be-  
 “ lieve; and God pardons penitent Believ-  
 “ ers.” In like manner, *their Paper* in the other Heads expresseth things so, as that such may subscribe it, who think, *the filth and fault of Sin were transacted on Christ; that he was the Criminal, the Murderer, &c. in God’s account; that God was really displeased with Christ, and abhorred him as our Surety, though not considered in himself; and sundry the like, (that our Paper gives no countenance to,) which our subscribing Brethren do abhor.*

IT is not then without Reason, that the  
*Dis-*

*Dissenters* insist on the *First Paper*; whether they be such who hold those Errors, or resolve to indulge such as do so. And yet, there wants not Art in placing the difference upon our *omitting a Phrase* in the *Third Paper*, wherein the true sense of it is expressed; for the *Reporter* well saw, a quarrel with us for the *omission* of a Phrase of so uncertain a sense, is as yet more plausible, than their struggle for Errors of so ill a sound would be.

*Answ.* 4. BUT if the Doctrines about which we differ are not yet sufficiently evident, we shall with a desire of Union make this *Proposal*:

IF our *dissenting Brethren* will declare their agreement with us,

(1.) THAT *Repentance* towards God is commanded, in order to Remission of Sin.

(2.) THAT *Faith* in Christ is commanded by the Gospel, in order to the Justification of our persons before God, for the sake of the alone Righteousness of Christ.

(3.) THAT the Word of God requires *Perseverance* in true Faith and Holiness, that we may be partakers of the heavenly Glory.

(4.) THAT the Gospel promiseth Pardon through the blood of Christ to the *penitent*, Justification before God to the *believer*, and the heavenly Glory to such as *persevere* in Faith and Holiness; and also

SECT. declareth, that God will not pardon the  
 I. Impenitent, justify the Unbeliever, nor  
 glorify the Apostate or Unholy.

(5.) THAT *justifying Faith* is not only a persuasion of the understanding, but also a receiving and resting upon Christ alone for Salvation.

(6.) THAT by *Change of Person* is meant, that whereas we were condemned for our sins, the Lord Jesus was substituted *in our room*, to bear the *Punishment* of our sins, for the *Satisfaction* of divine Justice, *that whoever believes on him, may be acquitted and saved*: But it is not intended, that the *Filth of sin* was upon Christ, nor that he was a *Criminal* in God's account.

(7.) THAT by Christ's being our *Surety* is meant, that Jesus Christ our Mediator obliged himself to expiate our sins by his Blood, and to purchase eternal Life for all that believe, and Faith and every saving Grace for the Elect: But it is not intended, that we were legally reputed to make Satisfaction, or purchase eternal Life.

(8.) THAT by Christ's *answering for us the Obligations of the violated Law of works* is intended, that whereas the Law obliged us to die for our sins, Christ became obliged to *die in our stead*; and whereas we were, after we had sinned, still obliged to yield perfect obedience, Christ perfectly *obeyed the Law*, that upon the account of his

his *active* and *passive* obedience believers might be forgiven, and entitled to eternal Life; But it is not intended, that the Sense of the Law of works should be, that if *we* or *Christ* obeyed we should live, and if *Christ* suffered we should not die, *though we sinned*: Nor that Believers are *justified*, or to be *judged* by the *Law of works*, but by the Gospel; although the Righteousness for the sake of which they are justified, be as perfect as that Law of works required, and far more valuable.


SECT.  
I.



IF our *dissenting Brethren* will subscribe to these Propositions and Explications, we will subscribe with them even to the words, *Change of Persons, Surety, and answering for us the Obligations of the violated Law of works*; as well as we have already subscribed, "That no work done by men, or wrought by the Spirit of God in them, is any part of the Righteousness, for the sake, or on the account whereof we are justified; that being only the Righteousness of Christ without us, imputed to us, and received by Faith alone," which is the procuring cause of all saving Good. How gladly would we re-unite with them, might this but remove the difference!

AND since we are content, to use their very words and phrases explained in the Orthodox sense, (the omission whereof is what is excepted against us,) we hope,

SECT. that such of the *Dissenters* as shall refuse

I. to agree with us, will not hereafter say,  that a difference in the Doctrines pretended by the *Report* is the reason why they unite not with us; but will acknowledge, that they keep up the difference from their zeal for the forefaid opinions of Dr. *Crisp* and the *Antinomians*, which we think to be very erroneous.

*Secondly*, THE *Report* saith, *That the Third Paper was taken and sent from some who meet at Little St. Helens.*

*Ans.* THESE *some* had with them, all of our Brethren who subscribed the *First Paper*, yea, several of them were the Framers of it; as well as *the whole Body* of the *united Ministers* (as far as we know,) consented to it.

*Thirdly*, THE *Reporter* gives *the Reasons why the Dissenters did not approve of the Third Paper*; which are these.

*I Reason.* HE saith, *pag. 4.* “The *Third Paper* omitted to mention, that a *Change of Persons* is the common Doctrin of *Protestants* :” And adds, “That neither *Justification*, nor *Christ’s Satisfaction*, can be duly explained, or defended without it; and that *Grotius*, and the Reverend *Bishop of Worcester*, have proved a *Change of Persons*.”

*Ans.* I. THE *Third Paper* asserts a *Commutation of Persons*, therefore we wonder, he affirms, *pag. 5.* that we *have not*



mentioned it. But having therein fully asserted it in opposition to *Socinianism*, is it not strange, *our Paper* should be scrupled, because we duly explained *Justification* and *Christ's Satisfaction* thereby, but did not say, *They could not be explained without it, &c?* which though we may think, yet the mere saying so is not the hinge of the Controversy, nor would it add any strength to the hedge which we have made without it; or else surely, some of our *Protestant Confessions* would at least have made mention thereof, and therefore these Brethren must reject every one of those, as well as ours.

*Ans. 2.* WE have affirmed and explained *a Change of Persons*, in the same Sense as *Grotius* and the Reverend Dr. *Stillington* Bishop of *Worcester* have done, (as will appear to any who consult those Authors :) But they are far from approving the *Crispian* Explication of that Phrase, as we shall evidence by a *Letter* of the said Reverend Bishop to Mr. *Williams*.

*Ans. 3.* As we durst not imitate the *Reporter's* liberty, persuading the world, we denied and rejected *a Commutation* or *Change of Persons*, when we asserted it in express terms; so we assure him, we designed not to offend our Brethren, who, he saith, *pag. 6. are grieved*, because *our Letter* saith, *That on our so happy establishing the Doctrine of Justification, we need*  
*say*

SECT. *say but little in the Point of Commutation of*

I. *Persons.* By which words it is plain we

meant not, that we said little of it *in our Paper*; where in the second and third Heads we said enough to clear it, even twice more than what we said of Justification: But we say little of it *in our Letter*, where we have enlarged on Justification; because for several years the *Dissenters* pretended, all their great Quarrel was about that Doctrine. And may not we justly *grieve*, that for our Industry in clearing ourselves beyond all their challenges as to this, we should be *hereticated* by this *Report*, in the new Controversy started by Mr. *Lobb*?

2 *Reason.* THIS occurs so often, that we cannot avoid answering it again and again.

3 *Reason.* HE says, *pag. 6.* “ There is such a *wrong description* given of a *Change of Person* in the *Third Paper*, as perverts the Doctrine of *Satisfaction* :” Yea, *pag. 7.* he tells us, “ Christ did not, yea, *could not make Satisfaction* upon what you affirm.”

*Ans. 1.* WE shall first enquire what description the *Reporter* gives of a *Change of Persons*, which is such, as must with wise men justify our careful expressing our Sense of this Phrase. *Pag. 7.* he saith, “ A *Commutation* is the same with a pro-  
“ per *Surrogation*, where the *Surety* puts

“ on

“ on the *quality, state, and condition* of the SECT.  
 “ *Debtor :*” Pag. 5. he tells us, “ We are I.  
 “ all by nature *under the Curse* of the ~~~~~  
 “ *Law, and destitute of a Righteousness en-*  
 “ *titling to eternal Life;*” and adds, “ This  
 “ is our state and condition, this is the  
 “ place we are in:” And a few lines after  
 he saith, “ That Christ put himself into  
 “ *our place, state, and condition;* so that,  
 “ whereas *we were Sin and under a Curse,*  
 “ by this blessed change *Christ was made*  
 “ *Sin and a Curse.*” Here he plainly ex-  
 presseth his sense of the *Change of Persons.*  
 As to what he speaks of *Christ’s being a*  
*Curse*, we object not further, than that  
*Christ was not so by Nature :* But the things  
 we observe are, That he saith, *Our state,*  
*place, and condition was,* that we were *destit-*  
*ute of a Righteousness entitling to eternal*  
*Life;* this was our state and place; to  
 which he adds, that *Christ put himself into*  
*this our state, place, and condition;* and if  
 so, then with him *Christ was destitute of a*  
*Righteousness entitling to eternal Life.* To  
 make this more evident, he saith, *we were*  
*Sin;* this was our state, place, and condi-  
 tion, into which Christ put himself; and  
 by this change *was made Sin:* Now, how  
 were we *Sin?* We were *not a Sin-offer-*  
*ing,* but sinful vile offenders; we were  
*sinful,* and *destitute of all Righteousness;*  
 that was our condition: Yet he saith,  
 Christ came into *our condition* as we were  
*Sin;*

SECT. *Sin*; which must be, that he was changed

I. to be a sinful vile offender, not an *offering*  
 ~~~~~ *for Sin*, for that was not our Condition.  
 By which it is evident, our Reporter's  
*Commutation of Persons* is not, that Christ  
 became a Sin-offering, and in our stead  
 subject to the punishments, which by the  
 Law Sinners deserved, that we might  
 be delivered. No, that will not content  
 him; but that Christ was changed to be  
 a *sinful person*, destitute of a Righteousness  
 entitling to eternal Life: This is his *Change*,  
 this is his *Christ's taking on him the Per-*  
*son of Sinners*; which is a position, not  
 only unworthy of the praises he bestows  
 on it, *pag. 5.* but so horrid, that we hope,  
 some of our *dissenting Brethren* will be  
 provoked to clear themselves from the Im-  
 putation, this *Reporter* seems fond to lay  
 them under.

*Ans. 2.* THE Arguments must be strong,  
 by which he saith, *our account of a Change*  
*of Person is attacked*; if they will prove,  
 that we have thereby *perverted the Doctrine*  
*of Satisfaction*, yea, and rendred it *impos-*  
*sible*. Whether the *Arguer* and *Reporter*  
 be the same Person, we enquire not; but  
 that they are of the same Spirit none can  
 doubt: In return whereto, we wish them  
 more charity and modesty for the future.  
 However, some might expect, they would  
 have consulted their own Credit so far, as  
 not to proclaim the very same men, the

*most learned and most orthodox, and yet ve-* SECT.  
*ry ignorant and grossly heretical; and that,* I.

as to the very same Point: The *first* character the *Reporter* bestows on them, for subscribing the *First Paper*; yet it abates nothing to them of the *last*, seeing they will frame and approve of the *Third Paper*. But it greatly concerns all of us, to peruse the Arguments which follow.

I *Arg.* “WHEN we discourse of a  
“ *Commutation*, we should consider Christ  
“ (who is invested with the Office of Me-  
“ diator,) as *our Surety* in the execution of  
“ his Priestly office, &c. But wording it  
“ as they do, is calculated for *their Me-*  
“ *ridian*, who hold Christ suffered *only in*  
“ *the Person of a Mediator*, not in the  
“ Person of Sinners: For which Reason  
“ we may perceive, why there must not  
“ be the least mention of *Christ’s Sureti-*  
“ *ship* in the *Third Paper*.”

*Ans.* I. CHRIST’S *Suretiship* did not divest him of the office of his Mediatorship, but connotes, that as Mediator he engaged himself to suffer *for condemned Sinners*; yea, and to do much more for them, than what is included in the execution of his Priestly office, *viz.* to teach them, to overcome their Enemies, &c. Nay more, all Christ’s Sufferings as a Priest, were his Sufferings, as one mediating for Sinners, and not as one become himself a Sinner; as he is represented to  
be,

SECT. be, by making such a vast difference between him as our Mediator, and as Surety.

I. *Anfw. 2.* THO' we mention not the word *Surety*, (which we scruple not,) yet we did plainly exprefs the thing designed by that word; so far as belongs to a *subsequent Surety* in *criminal* causes, (tho' not *pecuniary*,) and as is consistent with Christ's being a *Mediator* in all his engagements and performances for us: A disregard to both which, occasioneth such confused and mistaken notions concerning these Doctrines.

2 *Arg.* "THEIR account of a *Commutation* is; *It's to be understood in a legal, or judicial Sense, as we may call it; not that it is really so, only we may so call it.*"

*Anfw. 1.* *As we may call it*, is not opposed to *really*, but we use it as an Apology for the term *judicial*, as added to *legal*, and as unscriptural. We mean, that where-in Christ suffered, he was *judicially* dealt with, as if he had been *the condemned Sinners*, in whose room he suffered: But knowing that many give a dangerous sense of the word *legal*, when used without explication or limitation, we added *judicial* thereto.

*Anfw. 2.* THE Reporter might have spared saying, *They'll not quarrel about the Term, may the Thing they contend for be granted them.* Instead of complaining of  
a dis-

a disrespect to Fifty or Sixty Ministers, we'll desire all our Brethren were as temperate; which would end all Quarrels about *human words*, when *the Sense* is granted: Nor would this disparage the Reporter, who seems so fond of a *Set of words*, as if he highly valued himself, for his discovery of them to his Associates; and therefore he will contend for them *so stiffly*, that neither union, orthodox explications, nor his reverence for some of us, (when useful to him,) shall signify or amount to any thing, if all his Phrases be not still made use of.

3 Arg. " WE apprehend this to be their meaning, because in their Explication, there is not a word proper and peculiar to a *Commutation* in a *legal Sense*, &c. What tho' Christ died in the Person of a Mediator, *to answer for our violation of the Law of works*, yet if he died not in the Person of Sinners, *to answer for them the violated Law of works*, he did not, he could not, make Satisfaction so vindictive, or remunerative Justice."

Ans<sup>w</sup>. 1. WE shall not insist, how proper Satisfaction is to remunerative Justice, nor how unfair it is to argue, as if we had said, Christ died *only* in the Person of a Mediator, (when *our Paper* hath no such thing;) *only* because himself had said, our words are calculated for the *Meridian* of such who hold so.

Ans<sup>w</sup>. 2.

SECT.

I. *Ans. 2.* OUR OWN words will convince the unbiassed, whether there be strength or truth in this Argument. Take what we say in the second and third Heads in *our Paper*, which must be connected to express our Sense. “ Christ our  
 “ Mediator, by agreement with the Fa-  
 “ ther, *came into our room and stead*, to an-  
 “ swer for our violation of the Law of  
 “ works; he *being made sin for us, who*  
 “ *knew no sin, that we might be made the*  
 “ *righteousness of God in him*: And with  
 “ Christ as standing in our stead, God  
 “ was *no otherwise displeased*, than as hav-  
 “ ing a Will to inflict on him the punish-  
 “ ment of our Sins, which he had under-  
 “ taken to bear, that God might, without  
 “ injury to his Justice or Honour, pardon  
 “ and save penitent Believers, through his  
 “ Satisfaction, and Intercession founded  
 “ thereon.”

CAN any read these words, and honestly infer, That we have *not a word* proper to a *Commutation* in a legal Sense, or that we *denied Christ's Satisfaction*, or that Christ's Satisfaction was *impossible* by the account we give thereof? And yet we are charged in the *Report* with each of these. But for the better information of the Reader, we shall shew what our account containeth.

(1.) THE Father, as the offended Rec- tor, proposeth and agrees upon Terms with Christ our Mediator, upon which

con-



condemned Sinners shall be pardoned and saved. SECT. I.

(2.) THE Terms proposed and agreed are such, as sufficiently secure God's Honour, and make amends to Justice, so that neither are to suffer any injury by pardoning the Sinner; and they are such, as *answered for all our violations of the Law of works*; and such, as *render Christ's Sufferings a punishment for our Sins*.

(3.) THE Father and Son agree, not only that these Terms are sufficient, but that also they shall be accounted to us, and be performed *in our room and stead*; (we mean, *vice nostrá, & loco nostro*;) that therein he was to answer for our violations of the Law, and that we should be pardoned and saved thereupon.

(4.) UPON this agreement, the Father, as a just Ruler provoked by us Sinners, doth justly inflict the *punishment of our sins* on Christ, *for Satisfaction to his Justice*, (which is the same, as that his Justice might not be injured.)

(5.) CHRIST suffers those punishments *in our stead*, and is therein a *Sin-offering for us*, (tho' not deputed by us,) *that we might be made the righteousness of God in him*.

(6.) WHAT he suffered is a *Satisfaction*; and his Intercession is founded upon that Satisfaction; for and by which the penitent Believer is pardoned and saved.

IF we have not herein affirmed and explained

SECT. plained a legal Commutation and *Christ's*

I. *Suretyship* in a sound sense, (tho' not in the *Reporter's*,) and affirmed *Christ's Satisfaction*, yea, enumerated the essentials of it; we despair that we ever can. And if men will not acknowledge, the *Reporter* doth misrepresent us, and intend his Phrases to be a cover for several Errors, when this orthodox sense of them could not satisfy him; we can but bewail their prejudice and partiality.

*Ans. 3.* WE do not see, why our words, *viz.* *Christ died in our room and stead* (which he leaves out) *to answer for our violations of the Law of works, &c.* should not make *Christ's Satisfaction* possible, yea, and affirm it, as well as their words, *viz.* "Christ put on the Person of  
" Sinners, and came into their room and  
" stead, to answer for them the obligati-  
" ons of the violated Law of works." *Putting on the Person of Sinners*, can have no good sense, beyond *Christ's coming into our room and stead*, which we have asserted: The words, [*for them,*] have but the same import: And seeing the violated Law obliged us to die for our violations of that Law; if *Christ in our stead answered for our violations of that Law*, for which it put us under those obligations to die; then *Christ died to answer for us the obligations of that violated Law*, that is, its obligations on us to die for our sins; to which *Christ's*  
Satis-

*drawn up by the Committee.*

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Satisfaction (which is the point in hand) refers. SECT.  
I.

*Anfw.* 4. FROM what we observe so oft repeated by the *Reporter*, had he justly represented the *Third Paper*, and dealt sincerely, he must have reduced all his Reasons and Arguments to prove his heavy Charge against us, and to justify the *Dis-senters* refusal of that Paper, to this one Argument, *viz.*


THEY, who in a Paper expressly affirm and explain the *Satisfaction of Christ*, omitting to mention these words, *Christ took upon him the Person of Sinners*, do pervert, deny, and make the Satisfaction of Christ impossible: But the *Presbyterians* (in the *Third Paper*) expressly affirm and explain the *Satisfaction of Christ*, omitting to mention these words, *Christ took upon him the Person of Sinners*: Therefore the *Presbyterians* do in the *Third Paper*, pervert, deny, and make the Satisfaction of Christ impossible.

UPON this Argument, the true weight of the *Reporter's* cause and charge doth hang; and if the *Major* be true, the *Consequence* will be, that all the Churches of Christ in their *Confessions* pervert and deny, and make impossible the Satisfaction of Christ. For to our remembrance, these words, *Christ took upon him the Person of Sinners*, are omitted in the *Confessions* of all the Churches; and we had much more reason to omit them, when we knew for

SECT. what End they are insisted on by such as  
I. the Reporter.

4 Arg. "THEY impose a Sense in ex-  
" press contradiction to the letter and ge-  
" neral Scope of Mr. *Williams's* Book,  
" [that when he saith, *There is no Change*  
" *of Persons between Christ and the Elect,*  
" it could not be intended as a denial of a  
" Change of Persons between Christ and  
" us in the general Sense, but only in oppo-  
" sition to his adversary he wrote against ;  
" for in that very place he expressly affirms,  
" *Christ suffered and died in our room and*  
" *stead ;*] for his words are as exclusive of  
" *a Change of Persons* in every Sense, as  
" words can be. *Gospel-Truth*, pag. 41,  
" to pag. 46."

*Ans. I.* Mr. *Williams* no where saith,  
*There is not a Change of Persons* in the Plural  
number, but *of Person* in the Singular ;  
yet the Paper as subscribed made him to  
say the first ; however the *Report* doth  
change it now. Nor is this a small mistake  
with Mr. *Williams* ; when he takes *a Change*  
*of Persons*, to refer thus to intelligent beings,  
*viz.* Christ's dying in the room of con-  
demned Sinners, which he affirms : But *a*  
*Change of Person* he takes, to denote a  
Change, as to office, acts, qualities, ad-  
juncts, &c. really inseparable, and peculiar  
to either Christ on the one part, or Men on  
the other ; as is plain by all his Arguments  
against a Change of Person, pag. 45.  
" There

“ There is *no Change of Person* between SECT.  
“ Christ and the Elect: For Christ was I.  
“ the *Saviour*, and never ceased to be so;   
“ we are the *saved*, and not the *saviours*:  
“ Christ was the *Redcemer*; we the *re-*  
“ *deemed*, and not the *redeemers*; Christ  
“ was he, who by his *own merits* forgives  
“ us, but never was *forgiven*; we are  
“ *forgiven*, and never had merits of our  
“ own, to forgive ourselves, or others.  
“ It’s profane Arrogance for us to pretend  
“ to his *Prerogatives*; and it’s Blasphemy  
“ to debase him among them, who were  
“ Enemies, without strength, and Sinners,  
“ *for whom he was the dying Sacrifice*. It’s  
“ enough, that he, reserving the *peculiar*s  
“ of a Redeemer, should agree to *die for*  
“ *our sins*: It is enough, that we are par-  
“ doned for his sake, when we deserved  
“ endless woe, and are never capable of  
“ making the least atonement.” Here  
you have all which Mr. *Williams* hath  
written against a *Change of Person*, where-  
in is not a word against Change of Persons;  
and it’s evident, he took *Change of Person*  
in the afore-recited Sense.

*Answ. 2.* WHEN he confutes the Sense  
wherein Dr. *Crisp* explains a *Change of Per-*  
*son*, he must, in denying his Sense, deny it  
under that Phrase [Change of Person] of  
which the Doctor gave that Sense. Take  
then the words of Dr. *Crisp*, “ Christ him-  
“ self is not so compleatly righteous, but

SECT. “ we are *as righteous as he*; nor we so  
 I. “ compleatly sinful, but Christ became  
 “ *as compleatly sinful as we*; that very Sin-  
 “ fulness we were, Christ is made *that ve-*  
 “ *ry. Sinfulness* before God. So that here  
 “ is a *direct Change*; Christ takes our  
 “ Person and Condition, we take Christ’s  
 “ Person and Condition;” with much more  
 of this sort, as quoted, *pag. 42.* Here is  
 the *Change of Person* which Dr. *Crisp* af-  
 firms; and this is the *Change* that Mr.  
*Williams* denies.

*Answ. 3.* Mr. *Williams* is so far from  
 denying a *Change of Persons* in the general  
 Sense, that in that Book he oft asserts and  
 proves what the Orthodox intend by that  
 Phrase, yea, in the very places where he  
 denies a *Change of Person.* See *pag. 41,*  
*43.* “ Christ’s sufferings and obedience  
 “ were *so in our stead,* that God cannot  
 “ exact from us any other atonement for  
 “ sin.” *Pag. 46.* he thus explains the *Im-*  
*putation* of Christ’s sufferings: “ To im-  
 “ pute to one what is suffered by ano-  
 “ ther, is to esteem the one *undertaken*  
 “ *for* in the sufferings of the other, and  
 “ to deal with him as if himself had suf-  
 “ fered the same things.” And *pag. 48.*  
 “ Had not Christ suffered *for us,* we  
 “ could not have been absolved for the  
 “ sake of his sufferings.” Again, *pag. 52.*  
 “ God hath provided for his *Justice and*  
 “ *Honour* [in saving true Christians] by  
 “ the

“ the Satisfaction of Christ.” And *pag.* SECT.  
270. “ The Punishment of our Sins, I.

“ yea, the Guilt of them as an obligation to punishment, was laid upon Christ  
“ *our Sponsor.*” See also *pag.* 8, 10, 15.  
What words can more distinctly and properly express the Orthodox Sense of a *Change of Persons*?

*Ans.* 4. His Cavils against Mr. *Williams*, *pag.* 9. as not affirming the Sense of a *Change of Persons*, though he say, *Christ suffered and died in our room and stead*, are weak and invidious: For,

(1.) Mr. *Williams*, when he had a fit occasion, (as the *Reporter* knows,) duly asserts *Christ's Suretiship*, and proves, “ That Christ suffered, not only *for our good*, but *in our stead*; and that he was “ a proper *αντιφωχος*, &c.” See this insisted on at large, *Man made Righteous*, *pag.* 105, & *seq.*

(2.) THE *Racovian Catechism* in the *Amsterdam Edition*, and not only *modern Socinians*, affirm, *Christ died in our stead*; and *Socinus*, *Crellius*, and others, asserted a *Change of Persons* between Christ and us: And the Sense in which the first take *dying in our stead*, is as metaphorical and improper, as the last do take a *Change of Persons* in. But if our *Reporter* finds a *Socinian* to use a Phrase explained in an ill Sense by themselves, and others make use of that Phrase in a contrary Sense never so expressly,

SECT ly, his way is presently to charge upon

I. them the use of that Phrase in the *Socinian* Sense. The same dealings towards him were equally just, when he useth the Phrases the *Antinomians* are wont to do.

(3.) AFTER all he hath said, to make the stress of our cause against the *Socinians*, to depend upon the Terms, *Change of Persons, &c.* an insight into that Controversy would convince him, that there are *other things* which do far more certainly *define* that Controversy about the Satisfaction; *viz.* Was Christ in his death an expiatory Sacrifice? Did he make atonement to the Justice of God? Did Christ endure the Punishment of our Sins? &c. All these Mr. *Williams* in *Gospel-Truth* asserts. To what is repeated before out of that Book, we will add, *pag.* 8. “ Our Sins were  
 “ imputed to Christ with respect to the  
 “ Guilt thereof, so that he, by the Father’s  
 “ appointment and his own consent, be-  
 “ came obliged, as Mediator, to bear the  
 “ Punishment of our Sins; and he did  
 “ bear those Punishments, to the full sa-  
 “ tisfaction of Justice, and to our actual  
 “ remission when we believe.” If he that writes thus must *Socinianize*, none are free besides the *Antinomians*. But what can be safely said, in the opinion of the *Reporter*? who tells us, *pag.* 10. *It was a ridiculing* Dr. *Crisp*, when Mr. *Williams* shew-



showing the ground of the Doctor's mis-  
takes saith, pag. 57. " Because Christ

SECT. I.

" suffered *in our stead*, that the fruit of  
" his suffering might be our deliverance  
" from suffering, and our being saved at  
" last; therefore he thinks, there is a  
" *Change of Person*:" Which very words  
do evidence plainly, that Mr. *Williams* by  
[*in our stead*,] allows the sound Sense of  
*a Change of Persons*, while he opposeth  
Dr. *Crisp's* erroneous Sense of his *Change of*  
*Person*: And that Mr. *Williams* took a  
*Change of Person*, and a *Change of Persons*,  
in a very different Sense; though the *Dis-*  
*puter*, or *Reporter*, seems not to distinguish  
between a *Surrogation*, upon which an in-  
nocent person expiates another's Crime, and  
his becoming the very sinning Criminal;  
or, (to use his own Metaphor,) with him,  
He that is a Surety to pay the Drunkard's  
Debt, must in quality, nature, and con-  
dition, be the Drunkard too.

(4.) WHATEVER the *Reporter* saith  
of the Scope, or offensiveness, of that Book  
of Mr. *Williams's*, called, *Gospel-Truth sta-*  
*ted*; those Brethren whom he calls of *big-*  
*gest Name*, who subscribed the *First Pa-*  
*per*, have declared, They intended not by  
that Paper to censure the passages against  
which the *Dissenters* objected; but were  
so far from condemning any passage there-  
in, that they subscribed the *First Paper*,  
because they were sure, that upon enqui-

SECT. ry it would appear, there was nothing in

I. that Book of Mr. *Williams's* contrary to the Sense of that *First Paper*: And they still as well as formerly declare, it is *an useful Book*; and that it is *the cause of Truth* it pleads; and have given it under their hands, that the *State of Truth and Error* is not at all enlarged or changed, since they first subscribed; nor did they mean so in the *First Paper*, but only that there were in the Book, besides the *State of Truth and Error*, several Explications and Arguments added thereunto. Nor indeed could the *State of Truth and Error* be enlarged or changed, because (as it is attested by several, even of those Sixteen, that were the first who subscribed to the first Edition,) the Book as far as it contained the *State of Truth and Error* was printed before they subscribed the Attestation. Nor do we know of any of the Subscribers of that Attestation, who do disallow the said Book; nor any, whose Names are affixed thereto without their consent.

WE shall conclude with these further remarks.

*First*, BESIDES the mis-representation, of the points in difference, and of the account given by us (in the *Third Paper*) of these Doctrines, &c. we could detect great mistakes as to *Matters of Fact*. Some refused to subscribe the *First Paper*, as Mr. *Slater*; some, who say they never subscribed

ed it, as Mr. *Barker*, are yet set down as SECT. I. Subscribers; others are said to express their approbation of it, who vehemently declared their disallowance of it, as Dr. *Annesley*, &c. The *Reporter* saith, he cannot learn, there are *Five* Pastors of Churches dissenting from it; when it is notorious, to persons more retired, that from the first about *Twenty* Pastors of Churches assented not; yea, we know not one of our meeting who did subscribe it, but were soon convinced that an Explication of it was needful, and therefore agreed to the *Third Paper*. Other mistakes might be added.

*Secondly*, IT was unjust and disingenuous, for the *Reporter* to publish this *First Paper* with the Names of our Brethren affixed thereto. They, from a zeal for Union, condescended to prepare a way for it by subscribing; but then they declared, they subscribed not as their conclusive act, but agreed thereto upon condition the meeting of the *united Ministers* would approve of it, and to whom they did wholly refer it. Yet he publisheth it as a consummate Instrument, (though the *Copy* was never delivered as such, and the *Original* not at all,) and this without their consent, and after he knew they had laid it aside, and agreed to *another Paper* as the Instrument of Union. Such a course must minister Jealousy, that the *Reporter*,  
when

SECT. when active in carrying on *that Paper*, did  
 I. more design a Breach among the *United*,  
 than Union with the *Dissenters*; and that  
 his disappointment produceth this *Report*; when he saw our Union among ourselves consolidated of late, and that one of our Articles is to this effect, that *we will suffer none commonly called Lay-men, to preach in our Pulpits.*

*Thirdly*, THE Reporter hath no reason to glory in any of our Brethren's agreement with him in Doctrine, in any point wherein the *First Paper* differs from the *Third*: By which *Third Paper* they supply what was wanting, and explain what was doubtful, in the *First Paper*, and determine their sense of those Doctrines: Nor did they ever intend the weight of their Assertions should be laid upon any *unscriptural words*, but upon the orthodox sense of them, which *our Paper* stateth.

*Fourthly*, IT is matter of grief to us, that in opposition to the Preface of both Papers, *Law terms* and *human Forms of speech*, in Doctrines so fully expressed in the Gospel, and capable of being expressed in the words used and appointed by the Holy Ghost, should be made *Engines of Division* among persons, who agree in the sense of such phrases, and yet dare not say, that God designed to limit or extend his Revelations by what such terms may signify in human Laws or Usages; especially  
 when

when they need Explications and Limitations to prevent what is grossly erroneous. SECT. I.

For instance, *Christ took upon him the Person of Sinners*; if it be taken in its extent, it will not only be true, that it was of *all Sinners*, but that he took upon him *all that belonged to Sinners* as such, and he was to be reputed *as sinful as they*, yea, as *all of them*: But the Churches of Christ have been wiser, than to insert such phrases into their *Confessions*; knowing it would confound the minds, and perplex the consciences of Christians, in points of greatest concernment to their Salvation.

*Fifthly*, THIS Report gives a pregnant instance, what *Zeal for a Party* will tempt men to; even, to misrepresent Persons and Things; to invent and applaud slight pretences against Union with their Brethren; to break all rules of Decency in praising or dispraising men, as their turn is served; to raise endless noise and clamours, let the juncture be never so unseasonable; nay, to cover and plead for the *Errors* of their Associates, which at other times they themselves have condemned.

THERE is occasion enough to invite our enlargement; but we design to irritate no man. The Vindication of ourselves from a printed Charge so severe, (as the perverting, denying, and making the Satisfaction of Christ impossible,) is so necessary, that all men must justify our publishing this

SECT. this Defence. Without a Narrative of

I. *matters of fact* as to doctrines, (for other things we omit,) transacted with the Brethren who left the Union, our Apology had been dark and imperfect; otherwise we had mentioned nothing of that kind. It is this *Reporter* must bear the blame, that we are compelled to say so much to convince the world, that if the Brethren had such a disposition to Peace, as we have all along expressed, the *Union* had never been broken; after they had made a *Breach*, we had soon re-united; and when a *Re-union* was refused by them, we yet had lived in quietness, and prevented their heats, which have stumbled the well-meaning, and advantaged our enemies, by producing such clamorous debates, and unjust reflections and misrepresentations.

WE have not to our knowledge omitted any thing consistent with integrity, to prevent our Breaches, or to heal them. Another *supplicatory Letter* to the Brethren for *Union* was written in Reply to the discouraging Answer they had given to our former; being contented to repeat those self-denying methods, which many would judge hardly meet or prudent. But this *Report* hath prevented the sending of *this Letter*, which was delayed by the time taken up in confirming the *Union* among ourselves.

IN this our *Answer to the Report*, we have for a *Re-union* proposed to subscribe the very Phrases they insist on; provided their Sense may be duly adjusted, and those plain Truths secured, upon which practical Godliness and a true Gospel-ministry so much depend. By which *Proposal* we hope, many of our *dissenting Brethren*, who have been imposed on, will be so undeceived, as to *re-unite* with us, and leave such to themselves who will still divide for the sake of such Errors as these Brethren cannot approve; and therefore will not, for the strengthening of their hands, be longer contented to bear the Imputation of those Opinions, and to contribute to the Propagation of them; neither of which can be avoided, if they continue to be of a Party with those, who so publickly plead for those Errors, and divide from us only for defending the opposite Truths.

THEIR own observation will furnish them with many more Arguments, at last to change their course; especially, if they will consider where it is like to end. It is already come to this pass, that with a stock of these Errors, their ignorant *Laymen* set up for the only Gospel-preachers, and are crouded after. Many of their own people are so infected, as to decry themselves for *Legalists*, when they dare preach of any thing besides Believers Privileges, and the Priesthood of Christ. Such things

SECT.  
I.

SECT. things cannot but affect all them, who  
 I. mind the Interest of Christ above their  
 own; of which number we are persuaded  
 many of the *Dissenters* be, and will ap-  
 prove themselves.

WE conclude, unfeignedly praying, that  
*the God of Peace* will increase all our Light  
 and Love, that with a truly Christian Spi-  
 rit we may jointly serve the Interest of our  
 common Lord.

## S E C T. II.

*Reflections on the Remarks, &c.*  
*annexed by the Committee to*  
*their Answer to the Report.*

WE shall add some *Reflections* on a  
 Paper called, *Remarks, &c.* which  
 soon followed the *Report*; and too much  
 resemble each other. But having already  
 answered what is most material, a few fur-  
 ther *Reflections* will suffice; and we shall  
 speak of the Authors as if but one man.

[1.] IT was needful to applaud the pub-  
 lishing his reported Paper, *as refreshing to*  
*himself*, pag. 1. because it is so offensive  
 to all serious Persons; nor see we, how  
 even he could be refreshed thereby, further  
 than as he glorieth in deceiving the simple,  
 loves divisions, and hath a prospect of at-  
 taining



taining some mischievous purpose by our Breaches. SECT.  
II.

[2.] THESE his Papers, instead of removing, do proclaim and fix *that Reproach* upon him and his adherents, (*pag. 6.*) *that they divide for dividing sake, and know not about what they differ* : For he assigneth their Divisions to one or two mere words or *Law-terms*, as to the syllables and letters, and not to the Sense, upon which they will not openly fix their disagreement. But if he would *remove this Reproach*, let him plainly and honestly contend for *their Errors* which we oppose, and no longer deceive the world by impertinently nibbling at a few Expressions, and from thence charging us with opinions, which, he is convinced, we all of us abhor. Only he thinks it will be a greater Reproach to acknowledge, they divide for such horrid Errors, than that they *divide for dividing sake, and differ about they know not what* ; custom and nature being some excuse for both these.

[3.] THE confidence of this Remarker is more than ordinary, that can tell the world, (*pag. 7, 15.*) *that the Points in Controversy are by his Paper made manifest* ; which, he saith, *is about a Change of Persons*. Whereas this *Change of Persons* never was *the whole*, nor *any part* of the Controversy between us. Not a part ; for it is asserted expressly by all of us in the *Third*

SECT. *Paper*, as soon as it was objected to us; and  
 II. the sound Sense of it was affirmed in Mr.  
 Williams's Book long before. Far less was  
 this *the whole* of the Controversy; for tho'  
 he accounts the bottom in the *First Paper*  
 to be *generous*, because our Brethren there-  
 in made so little provision against the *Cris-  
 tian* Errors; yet we must mind him, *these*  
*Errors* gave rise to our differences, and the  
 abettors thereof still refuse to give us satis-  
 faction; yea, even as to the most pernicious  
 of their opinions.

[4.] SURE he is conscious, what we  
 must think of him, when he heaps so many  
 words (*pag. 7, 8, 9.*) to shew, *that the*  
*Difference among us, concerning a Commu-  
 tation of Persons, is not about trifles, or mat-  
 ters of lesser weight, but what is essential to*  
*Salvation.* He cannot blame us to ask, Is  
 it the *mere phrase*, [Change of Persons,] or  
 the *sound sense* of that phrase, which, he  
 saith, is *the Corner-stone of Christ's Satis-  
 faction*, and what is so applauded by *Justin*  
*Martyr* and *Dr. Edwards*, &c. If it be  
 the *mere phrase*, all the Churches of Christ  
 are condemned, because their *Confessions*  
 omit it. If it be the *sense* of the *Reporter*  
 and the *Cristians*, then the Reverend Bi-  
 shop *Stillingfleet*, *Grotius*, *Dr. Edwards*,  
 and our celebrated *Antisocinian* Authors  
 are in as bad a case as we, for they reject  
 that sense. But if it be the *sound sense* ex-  
 pressed by *Dr. Edwards*, as cited in the

Remarks, which deserves these praises, this cannot be denied to us, no, not to Mr. *Williams*; for his Book asserts, not only that *Christ's blood was shed instead of ours*, and his life went in exchange for ours, and that to satisfy Justice and answer the Law; but also, that *Christ's Sufferings were Punishments*. You will presently see the Judgment of the learned Dr. *Edwards*, whom he recites as a favourer of his cause against Mr. *Williams*.

SECT.  
II.

[5.] IF the *Congregational Brethren* have no more than their signing the First Paper, to clear them from the charge of *Antinomianism*, they must still abide under that charge, notwithstanding all that is said, pag. 9, 10, 11. The invalidity of the Reasons he has offer'd will appear by our Answer to each.

(1.) How can their present Declaration of their adhering to their approbation of the Articles of the Church of England, or to the Confessions of Faith, &c. prove, They are far from being tainted with *Antinomianism*? when several of them have published their *Antinomian* opinions, both before and since the like Declaration.

(2.) THEY do still affirm, that neither *Repentance* nor *Faith* are necessary to a Sinner's Pardon, or Justification before God; (but only follow that;) whatever they be to final Salvation: Nor doth this Paper say any thing against it.

SECT. (3.) IT is palpably false, That the *First*  
 II. *Paper* affirms, “ that God doth not par-  
 don, justify, or accept a Sinner, nor  
 entitle him to eternal Life, before the  
 Righteousness of Christ be applied and  
 received by Faith :” It is strange he  
 said not, before Repentance too : But it is  
 not true, as to Faith itself. The Paper  
 saith, *The only Righteousness for the sake of*  
*which God pardons, justifies, or accepts*  
*Sinners, or entitles them to eternal Life, is*  
*the alone Righteousness of Christ without*  
*them, imputed to them, and received by*  
*Faith alone.* Note, he puts *applied* for *im-*  
*puted*; which he would not say, is *by*  
*Faith* : And here is not so much, as that  
 it is only the believing Sinner who is justi-  
 fied. But above all, he knows of his  
 Party, who explains such words by pub-  
 lishing, that Christ’s Righteousness when  
 applied and received by Faith, is only for  
 a manifestation to their Consciences for  
 their quiet, that Christ’s Righteousness  
 had been applied to the Justification of  
 their persons before God, long before they  
 believed. This is all the Justification by  
 Christ’s Righteousness, as received by Faith ;  
 but they were pardoned and entitled to  
 Life as much before, though they knew it  
 not : And this opinion the Paper denies  
 not.

(4.) THE Paper saith, *Christ came into*  
*the room of Sinners, not to repent, or be-*  
*lieve*

*lieve for them, which the Gospel requires.* SECT.

The Remarker knew, if the Gospel re- II.

quires these by its Precepts, it was a Slip  
 overlook'd by such of them who deny the  
 Gospel to be a Law; therefore he word-  
 eth it, *The Elect are not exempt from an  
 obligation of doing it themselves.* But he  
 as well knows, they hold, There is no  
 obligation on them to repent or believe  
 as a Condition or Term of obtaining  
 any Benefit purchased by Christ; as to  
 that, *they have nothing to do:* Also, That  
 it was the Law of works, and that only,  
 which commandeth Faith and Repentance  
*with any Sanction:* And the Paper con-  
 tradicteth them not.

(5.) THO' the Paper saith, *There is not  
 such a moral Change, whereby Christ be-  
 came inherently sinful, and we immediately  
 sinless;* yet they do and may still hold,  
 That the *filth, fault, and fact of Sin* are  
 so transacted *on Christ*, that he was in  
 God's account *the very Criminal, the Blas-  
 phemer, &c.* and that we are *as righteous  
 as Christ* in equality: And the *legal Sense*  
 of the *Change* is such, that we are legally  
 reputed to have *made Satisfaction ourselves*  
 by obeying and dying; because Christ did  
 it in our persons, and we did it in his  
 person.

(6.) THE Paper saith, *The Father was  
 not offended with Christ, much less abhorred  
 him, considered as he was in himself; but as*

SECT. in Relation to us, *as our Surety; and the*  
 II. *Father was displeas'd with Christ, as the*  
 ~~~~~ *guilt of our Iniquities was laid upon him.*  
 And he knows, his Friends do hold, That  
 God' was *displeas'd with* and abhorred  
*Christ*, because of the *fault and filth of Sin*  
*upon him as our Surety*; which the Paper  
 at least forbids not. It's worth observing,  
 that this Article was formed in opposition  
 to one of the two only Errors objected here  
 against Mr. *Williams's* Book; whose words  
 are these, *pag. 34, 36.* "That God testi-  
 " fied his threatned indignation against  
 " Sin, in the awful Sufferings of Christ's  
 " Soul and Body, &c. (and that Christ  
 " endured the effects of God's wrath;)   
 " yet the Father was not displeas'd with  
 " Christ, much less abhorred him, because  
 " of the filthiness of sin upon him." Here's  
 the Error, (and but once mentioned,) that  
 required one of the three Articles to oppose  
 it. Our *Third Paper* hath given them far  
 more ground, to make this the point in  
 Controversy, than that of *Change of Persons*,  
 (which it asserts, both as to name and sense:)  
 But they insist not on this, because of the  
 odious sound of what they must assert in  
 opposition to it. As to the *Remarker's* hint  
 from the *Assembly's* words, that Christ en-  
 dured *the weight of God's wrath*; let us  
 mind him, that *Displacency* is oppos'd to  
 complacential Love, and therefore none  
 can be the object of God's displeasure, but  
 one

one who is evil and wicked in the sight of the Lord, and therefore *hateful to him* as such: But the effects of God's rectoral wrath may fall on Christ, tho' beloved, as our *Surety*; yea, who was *not hated*, but *loved*, for dying according to his own voluntary engagements. Review these things, and judge what a poor Vindication from *Antinomianism* the *First Paper* affordeth: Unless they think, he must be far enough from this Error, that owneth the *Law of works* to be in full force, and the only Law; altho' they also hold, that the Elect have fulfilled this Law perfectly in Christ, and therefore are themselves to yield no sort of obedience in order to any benefit, or preventing of any punishment. Here's all the Zeal for the Law, which they think enough to acquit them from being *Antinomians*; and all who think that *we under the Gospel* are any further obliged, are to be *Neonomians*. But yet,

(7.) As great a Liberty as this Paper gives *Antinomians* to subscribe it; observe, in what a faint and dark manner they do subscribe even this poor defence: Their words are, *We are glad to find so good an Agreement among us as this Paper doth expresses*. This is all. But wherein? or how far? or under what limitations? or in hopes of what future advances, *this Agreement* is to be construed? they have reserved sufficient liberty to explain, as occasion offers;


SECT. and cannot deny the Reader a leave to guess,  
 II. especially when he seeth the *Reporter* already to differ so very much from our Brethren, in his explication of a *Change of Persons*, and other things contained in that Paper. But yet further,

(8.) As poor a defence against *Antinomianism* as the Paper is, if plainly assented to; and as mere a nullity as the Subscription is; there were several of the *Congregational*, who would not do even thus much, and refused to set their hands to this: Which the *Reporter* well knows, whatever Art he hath used to hear what they all have done.

MAY not we hope upon so plain evidence, That such of our *Congregational* Brethren as are not *Antinomians*, will be convinced, it's necessary to do yet more for their Vindication, than thus *signing this Paper?* seeing that, not only they *who are far from being tainted with this Poison*, but they who are most infected, may safely subscribe as it requires; and even they have done, who in the adjusting of this Paper could not be brought to grant, that *Regeneration is necessary* to bring us into a good State.

[6.] NOTWITHSTANDING his compliment to a few Subscribers, pag. 12, 13, 15. *The Presbyterians need not subscribe the First Paper to acquit them from the Socinian slander, that they are Arminians: No, nor yet*



yet from the *Reporter's* slander, that they SECT.  
 are *Socinians*. They have done it more II.  
 effectually, in the published *Agreement in*   
*Doctrine*, 1692. They have done it yet  
 more, in the *Articles* of 1694. which had  
 been also published, if these *Dissenters*  
 could have cleared themselves of *Antinomi-*  
*anism*, as the *Presbyterians* did of *Arminian-*  
*ism*. Yea, they have done it as fully by the  
*Third Paper*, as can be by the *First*; for  
 that retains the same words in the Head of  
 Justification, and in all the rest, as far as  
 they oppose *Arminianism*. Nay, do not  
 we and Mr. *Williams's* Book, assert Christ's  
 Sufferings to be a *Punishment in Satisfaction*  
*to punitive Justice?* which the *Remarker*,  
*pag.* 14, 15. declares to be the distinguish-  
 ing point. Are not our words, "Christ  
 " came *into our room and stead* to die, to  
 " answer for our violations of the Law of  
 " works; and that the *Punishment of our*  
 " *Sins* was inflicted on Christ, that God  
 " might, without injury to his Justice or  
 " Honour, pardon Sinners for his Satis-  
 " faction?" What a slanderous Spirit act-  
 eth this man, that makes *Christ's Satis-*  
*faction to punitive Justice*, to be that which  
 distinguisheth the *Arminians* and *Socinians*  
 from the Orthodox? and yet ranketh us  
 among the former, tho' he knows, all of  
 us assented to the *Third Paper*, which  
 affirmeth *Christ's Sufferings* were a *Satis-*  
*faction to punitive Justice*.

SECT. [7.] BUT how long will this man acquit  
 II. any of the *Presbyterians*, from the slander  
 of being *Arminians*, and *Socinians* too? He is sure, the world will soon know, that even they of our Brethren, who subscribed the *First Paper*, have several of them framed, and the others assented to, the *Third Paper*, as an Explication of their Sense of the *First*. The *Reporter* saith, the *Third Paper* perverts and denies the *Satisfaction of Christ*, in the Account given of a *Change of Persons*: If so, he must account these Brethren hereafter, no other than *Arminians* and *Socinians*, in common with the rest of us; perhaps he'll proclaim them *Apostates* too, for not adhering to the *First Paper*, in opposition to the *Third*. And he is too well known, for us to doubt that when it serves his turn, no *Presbyterian* shall be found in the Faith, because he is not a *Crispian* in Doctrine.

[8.] ALL his artifice (*pag. 15, 16.*) hath not, nor ever can reduce the Controversy among us into a narrower room than this; Is *Repentance* required by the Gospel, in order to the Forgiveness of Sin? and *Faith in Christ*, in order to the Justification of our Persons before God? Unless he'll reduce it to this, Is any *Duty* on man's part required by the Gospel in order to his obtaining any saving benefit, or any kind of *Sin* a bar to his title to any such benefits

benefits by the Gospel-constitution? Here's the Controversy, and the *Third Paper* is refused, because it is express for the affirmative beyond the *First*. SECT.  
II.

[9.] WE are sorry we have so much reason to fear, that if this pretended point of a *Change of Persons* were accommodated to the *Crispians* liking, Mr. *Lobb* would find some occasion to continue our heats and divisions; wherein he had the greatest hand, under the name of a *Pacificator*, as soon as other Agents became a little quiet. What design he proposeth, or some others by him, if detrimental to the common Good, we hope, God will disappoint it, and at last favour such who may be *repairers of our breach*, and *restorers of paths to dwell in*.

READER, Note, that our *Answer* comes out so late, because the *Reporter* published his Paper, when he knew our meetings were laid down, and that we were not to come together till *September*.

## S E C T. III.

*An Account of the Second Paper,  
mentioned in the Report and  
Answer.*

SECT. III. **T**HE *Report and Answer* make mention of a *Second Paper*; which, to render the whole matter more plain, is here annexed, with the Occasion of it.

*Septemb. 7. 1696.* AT a meeting of the *united Ministers*, Mr. *Williams* spake to this effect: “ Mr. *Moderator*, I hear by  
 “ some persons, that since our recess, there  
 “ is a disposition in some of the *Congrega-*  
 “ *tional Brethren* to Peace, if not to *Re-*  
 “ *union*; and that the only pretended ob-  
 “ stacle is the want of satisfaction con-  
 “ cerning the Orthodoxy of all of us in  
 “ the Points of *Justification, Commutation*  
 “ *of Persons*, and *the Father’s displeasure*  
 “ *with Christ*. For their dissatisfaction,  
 “ they instance somewhat out of my  
 “ Book as a denial of a *Commutation of*  
 “ *Persons*, and insinuate as if the other  
 “ two were not duly asserted. All pro-  
 “ posals for *Re-union* should begin with  
 “ this Board; nor ought particular Mem-  
 “ bers to conclude themselves in a matter  
 “ of this kind, till you are consulted. But  
 “ though,

“ though, I confess, I know not what SECT.  
 “ can be justly offered which we have not III.  
 “ done already, and all that concerns my }  
 “ Book is long since adjusted; yet that  
 “ nothing may seem wanting on our part  
 “ to promote Peace, I would not lose the  
 “ advantage of their present inclination to  
 “ it. And being that only my Book is  
 “ objected against, I have drawn up in  
 “ this Paper the heads of a Proposal, to  
 “ be sent to *Pinners Hall*, which I submit  
 “ to the Judgment of this Board.”

That called *the Second Paper*.

THE *Preface* is made up of what is cited above, (*pag.* 325, 326.) out of the *Agreement*, 1692; and what is in the *Preface* of the *First* and *Third* Papers. The Three Doctrinals are in these Words.

“ We declare,

“ I. OF *Justification*: As the Gospel  
 “ plainly requireth *Repentance towards*  
 “ *God* in order to a Sinner’s partaking of  
 “ the Remission of Sins, and *Faith in our*  
 “ *Lord Jesus* in order to Justification, and  
 “ a *godly Conversation* in order to eternal  
 “ *Glory*; promising Justification and For-  
 “ giveness of Sin to all penitent Believers,  
 “ and eternal Life to such as persevere in  
 “ *Faith* and true *Holiness*; and also de-  
 “ claring all impenitent Unbelievers (while  
 “ such) to be in a state of *Condemnation*:  
 “ So by the same Gospel it is evident, that  
 “ *none of these*, nor any Work done by  
 “ Men,

SECT. “ Men, or wrought by the Spirit of God  
 III. “ in them, are, under any denomination,  
 “ *any part of that Righteousness*, for the  
 “ sake, or on the account whereof, any  
 “ Blessing is merited or procured, much  
 “ less Justification or eternal Life: But  
 “ God justifies, pardons, accepts, and en-  
 “ titles Sinners to eternal Life, only for  
 “ the sake of *the Righteousness of Christ*  
 “ without them, imputed to them, and  
 “ received by Faith alone.

“ II. OF *Commutation of Persons* :  
 “ Whereas Sinners were obnoxious to suf-  
 “ fer the Punishments threatned by the  
 “ Law for their transgressions; the *Lord*  
 “ *Jesus* by his compact with the Father,  
 “ became *our mediating Surety*; and as  
 “ such, he obeyed the Law, and our Pu-  
 “ nishments were judicially transferred on  
 “ him, which for our Redemption he en-  
 “ dured *in our room and stead*, to the Sa-  
 “ tisfaction of Justice, that we might be  
 “ justified when we believe, and be dealt  
 “ with accordingly. Nevertheless we  
 “ deny, that by a *Commutation of Persons*  
 “ there is such a *reciprocal Change of Con-*  
 “ *dition* betwixt Christ and Sinners, or  
 “ such an imputation, or translation of  
 “ qualities, as implies, that Christ was *as*  
 “ *sinful as we*, and we *as righteous as*  
 “ *Christ*. And though we assert, that  
 “ Christ hath undertaken, the Elect shall  
 “ in due time repent and believe; yet we  
 “ deny,

“ deny, that Christ came into the room of  
 “ the Elect to repent or believe for them,  
 “ or that Believers are accounted to have  
 “ done and suffered what Christ did, or  
 “ that they are justified by the Law of  
 “ works.—See more in the next Head.

SECT.  
 III.


“ III. OF *the Father's being displeas'd*  
 “ *with Christ*: (Tho' the Phrase be not pro-  
 “ per, yet we declare,) That the *Lord Jesus*  
 “ having engaged in the Covenant of Re-  
 “ demption, as our mediating Surety, to *suffer*  
 “ *the Punishment of our Sins* for the expiat-  
 “ ing thereof, He did *bear the guilt of our*  
 “ *Iniquities*, so as to suffer as Sinners suffer,  
 “ and to be dealt with as God threatned  
 “ to deal with them whom he is displeas-  
 “ ed with, as far as was consistent with  
 “ Christ's being innocent, and one who  
 “ became subject to those Punishments by  
 “ his own consent, in Obedience to the  
 “ Father, and for the Redemption of Sin-  
 “ ners. And therefore, Christ was *under*  
 “ *the wrath of God*, as that was his Will  
 “ to punish him; yea, he *endured the*  
 “ *weight of that wrath* in the punishment  
 “ of our Sins; which Sins, as to the obli-  
 “ gation to endure those punishments, were  
 “ laid on Christ: *It pleas'd the Lord to*  
 “ *bruise him*, having *laid on him the Ini-*  
 “ *quities of us all*. But we deny, that  
 “ our Sins, as to their *filth* or *fault*, were  
 “ transferred on Christ; or that he was  
 “ *inherently*, or *in legal esteem*, or looked on  
 “ by

SECT. " by the Father as *one contrary to his*  
 III. " *holy nature and Will*, either as he was  
 " our Surety, or in any other respect. And  
 " therefore, if by *displeased with Christ* is  
 " meant, that the Father *bated or abhorred*  
 " *Christ* (which is proper only to one evil  
 " in the sight of the Lord,) because of  
 " our Sins imputed to him; so the Father  
 " *was not displeased with Christ*: But on  
 " the contrary, the Father was *always*  
 " *well-pleased* with him, at all times ac-  
 " counting him (even as our High Priest,)  
 " *holy, harmless, undefiled, and separate*  
 " *from Sinners*; and therefore such, when  
 " he offer'd himself an expiating Sacrifice;  
 " yea, that for this he loved him."

THEN follows Mr. *Williams's* Concurrency in these three Points, with Citations at large out of his Book, that he had oft affirmed the very same, and that the places objected did not all contradict any of these things.

AND then it is further declared, " That  
 " as he had oft proposed it, so now he is  
 " willing to an *Union* with the *dissenting*  
 " *Brethren*, either by mutual forbearance,  
 " wherein we differ in Judgment; or if  
 " satisfaction be insisted on as to any other  
 " expressions, that have been or shall  
 " be objected out of any of his Books,  
 " (where he knows nothing but what is  
 " orthodox,) he is willing to give it, in  
 " the same time and manner as Mr. *Cole*,  
 " Mr.



“ Mr. Mather, Mr. Chauncy, Mr. Traylor, SECT.  
 “ &c. shall be obliged to give satisfaction III.  
 “ as to many material exceptions he hath   
 “ made, and shall yet make, to what  
 “ they have published in their Books. But  
 “ otherwise he will no farther concern him-  
 “ self, but keep to the Vote pass'd, *Sept.* 15.  
 “ 1695. notwithstanding that now for  
 “ Peace-sake, he hath waved the demand  
 “ thereof, in answering the above men-  
 “ tioned Exceptions, when they are not  
 “ required to do the like.”

LASTLY, There is the Form of words  
 for the Subscribers of Mr. *Williams's* Book,  
 which you have before, *pag.* 325. cited  
 out of the *Agreement*, 1692; only with  
 this Addition, “ That Mr. *Williams* did  
 “ not write his Book, nor they subscribe  
 “ the Approbation, with any design to op-  
 “ pose our *Congregational Brethren* as such,  
 “ or to divide from them.”

THIS Paper was read and received; but  
 Mr. *Williams* desired it might be waved,  
 when a Proposal was made by a Subscri-  
 ber of the *First Paper*, that we should  
 draw up the *Third Paper* out of this and  
 another Paper, called the *First*; which  
 were both voted to be laid aside, altho'  
 that called the *First Paper* was never read  
 in the Meeting, nor once proposed to be  
 received there.

## S E C T. IV.


*Letters of the Bishop of Worcester,  
and Dr. Edwards, to Mr. Wil-  
liams.*

SECT.  
IV. **A** LETTER from the Right Re-  
verend Dr. *Stillingfleet*, Bishop of  
*Worcester*, in Answer to one from Mr.  
*Williams*, who desired his Judgment as to  
the following Questions; because his  
Lordship's Book is pleaded against Mr.  
*Williams*, in the *First Paper*, and the Re-  
*port*.

S I R,

**I** RETURN you Thanks for the Pa-  
pers you were pleased to send me,  
by which I am able to understand  
something more than formerly, of the  
present state of the Difference about *the*  
*Change of Persons between Christ and us*:  
But I shall meddle no farther in it, than I  
am obliged to do in Answer to the Que-  
stions you propose to me. And I wish I  
may be able to do any service therein.

THE *First Question* is, about *my Sense* of  
*Commutation of Persons*. It is said in the  
*First Paper*, " That I do, with *Grotius*,  
" expressly

“ expressly affirm, and irrefragably prove SECT.  
 “ it, in concurrence with the common sen- IV.  
 “ timent of *Protestants*; and that the Doc-   
 “ trines of *Justification* and *Christ's Satis-*  
 “ *faction*, cannot be duely explained and  
 “ defended, consistently with the Denial of  
 “ any *Commutation of Persons* between  
 “ Christ and Believers.”

THIS had been fairly represented, in case there could be no other Sense of *Commutation of Persons* than what is asserted by Dr. Crisp; but there is a threefold Sense of it, very different from each other.

(1.) SUCH a *Change of Persons*, as implies that one is appointed and allowed to act *on behalf of others*, and *for their advantage*. And this sort of *Commutation of Persons* the *Socinians* never denied; as I have shewed in the *Discourse of Satisfaction*, pag. 62, 190, 191. It is not therefore the Use of the Words, but the Sense of them is to be enquired into. For some may affirm a *Change of Persons*, and yet be *Socinians*; and others may deny a *Change*, and be far enough from *Socinianism*, according to the Sense in which they are understood.

(2.) SUCH a *Change of Persons*, as supposes one to be *substituted in the place of others*, to become an Atonement for them in order to their Redemption and Deliverance. And when such a *Substitution* is by the Will of God, and Consent of the

SECT. Person who suffers ; here is a real *Change*  
 IV. *of Persons* as to that particular End which is  
 designed by it. And in this Sense I did as-  
 sert a *Change of Persons* between Christ  
 and us, because by the Will of the Father  
 and his own Consent, he became a Sacri-  
 fice of Propitiation for our Sins, in order  
 to their Remission, and our Reconciliation  
 with God, on such Terms as are declared  
 in the Gospel ; as may be seen at large in the  
*Discourse* already mentioned ; particularly,  
*Chap. iv. §. 4.*

(3.) SUCH a *Change of Persons*, as im-  
 plies an *actual Translation* of the *personal*  
*Guilt* of all the Sins of Believers on Christ,  
 and of his *personal Righteousness* on them,  
 without regard to any Conditions on their  
 part, but merely by the free Grace and  
 favour of God. And this I take to be  
 Dr. *Crisp's* Sense of the *Change of Persons* ;  
 of which I shall discourse, when I come  
 to the last Question.

BUT the Authors of the *First Paper*,  
 and of the *Report*, pag. 4. seem to take  
 it for granted, that there can be but *one*  
*Sense of Commutation of Persons* ; wherein  
 they do not discover their profound Know-  
 ledge in these matters, if they thought  
 so ; or their Ingenuity, if they knew o-  
 therwise, and designed to impose upon  
 those who did not. For it appears, that  
 there is a *Sense*, in which it may, and  
 ought to be denied, without the least pre-  
 judice

judice to the Doctrine of Christ's Satisfaction: And tho' that *cannot be explained, or defended, without some kind of Commutation of Persons*; yet it very well may, and ought to be defended, without and against Dr. Crisp's Sense of it; as will be made appear afterwards.

SECT.  
IV.

The Author of the *Report*, pag. 5. saith, "This is *the very Hinge*, on which the Controversy between the *Orthodox* and *Socinians* doth turn;" which shews him to be not very deeply skilled in it. For *the Hinge of the Controversy* is not about the Words, but the Sense of *Commutation of Persons*. And even the Sense is not the original Controversy, but *consequential*, upon our asserting Christ's Sacrifice to be a Propitiation for our Sins: For upon this they ask, How the Act of one Person can be so beneficial to others? and to that we answer, That tho' one man's Act cannot become another's, yet if by Consent both of the Father and Son, he becomes our Mediator, and *suffers in our stead*, in order to our Reconciliation, *then* as to that End and Purpose, here is a *Change of Persons*: For, whereas in strictness we ought to have suffered the desert of our own Sins, God was pleased to accept of *his suffering instead of ours*; and so by virtue of that Propitiation, we hope for the Remission of Sins and the Favour of God, according to the Terms of the Gospel. And therein consists

SECT. the true Controversy between the *Socinians*  
 IV. and us: *viz.* Whether the Sufferings of  
 ~~~~~ Christ were to be considered as a Punish-  
 ment for our Sins, and as a Propitiatory Sa-  
 crifice to God for them; or only as an Act  
 of Dominion over an Innocent Person, in  
 order to his advancement to Glory.

BUT it is said in the *Report*, pag. 5.  
 “ That if there be *no Change of Persons*  
 “ between Christ and us, there can be *no*  
 “ *Translation of the Guilt*, nor a just in-  
 “ fliction of the *Punishment* of our Sins  
 “ on Christ; that is, there can be *no pro-*  
 “ *per Satisfaction.*”

To this I answer, That there is a two-  
 fold *Translation of Guilt* to be con-  
 sidered:

I. OF the *Personal Guilt*, which results  
 from the acts of Sin committed by such  
 persons. If *this Guilt* be translated, Christ  
 must become *the very Person* who com-  
 mitted the Sins; and so he must be look-  
 ed on, not only as an actual Sinner, but  
 as the Person that committed all the Sins  
 of those for whom he died: Which comes  
 so near to horrid Blasphemy, that I won-  
 der, persons that bear any reverence to our  
 blessed Saviour, do not abhor the very  
 thoughts of it.

2. OF *Legal Guilt*, which lies in the  
 Obligation to Punishment, by virtue of the  
 Sanction of the Divine Law. Now *this*  
*Guilt* implies two things;

(I.) THE

(1.) THE *Desert of Punishment*, which follows Personal Guilt, and cannot be transferred by a *Change of Persons*: For no man can cease to deserve Punishment for his own faults; nor deserve that another should be punished for them. SECT. IV.

(2.) THE *Obligation to undergo* the deserved *Punishment*: But because the execution of Punishment depends, both on the wisdom and justice of the Legislator; therefore here a *Change of Persons* may intervene, and by the Wisdom and Justice of God a Mediator may be accepted in such a manner as himself determines; and upon the Acceptance of his Sacrifice the Offenders may be pardoned and received into the grace and favour of God, on such Terms as he hath declared in the Gospel. And *in this Sense* the Guilt of our Sins was charged upon Christ as our Mediator, who was to bear the Punishment of our Sins; so as by virtue of his Sufferings, we may not only hope to escape the just Punishment of our offences, but to be admitted to the Privileges of the Children of God.

BUT the Reporter out of a certain *Manuscript* gives another Account of *Commutation of Persons*, viz. “ That *Commutation* “ in a legal sense is the same with a *proper* “ *Surrogation*, where the Surety puts on “ the Person, and stands in the quality, “ state, and condition of the Debtor, and “ lies under the same Obligation to answer “ for him.”

SECT.

IV. BUT this I have shewed long since to be a very wrong notion of *Christ's Satisfaction*; and which in effect gives up the Cause to the *Socinians*: For if *Sins* be considered *as Debts*, God may freely forgive them (without disparagement to his Wisdom and Justice) without any Satisfaction; and the Right of Punishment then depends on God's absolute Dominion; and Satisfaction must be by way of Compensation; of which I have treated at large, *Chap. i. §. 2, ult.* But I cannot but wonder at the learned Author of the *Manuscript*, that he doth at the same time assert our *Sins* to be considered *as Debts*, and the *Necessity of vindictive Justice*: For, what *vindictive Justice* belongs to a *Creditor*? May not a *Creditor* part with his own Right, and forgive what and whom he pleases, without any violation of Justice? I can hardly think, that those who write so rudely and inconsistently, ever penetrated into these matters in their own thoughts; but only take up with a Set of Phrases and common Expressions among those they converse with, which they look on as the standard and measure of Truth about these matters.

BUT he finds fault with some men, who hold that *Christ* only suffered in the Person of a *Mediator*, and not in the Person of *Sinners*. What is the Meaning of this? I had thought, that a *Mediator* interposing  
for



for that end, that by his Sufferings there might be a Propitiation for sins, did so far *sustain the Person of Sinners*, as to take upon himself the Punishment of their sins, and procure grace and favour for them. But if he means any thing beyond this, he must explain himself. *Christ suffered in the Person of Sinners*: Is it, that he suffered, that others might not suffer? That is not denied by those, who say that *Christ suffered in the Person of a Mediator*: For a Mediator is a publick Person, and acts *in the stead* and on the behalf of others; and if this be called *sustaining the Person of Sinners*, I suppose they will not quarrel with the Expression. But if more be meant by it, *viz.* that the *Personal Guilt* of Sinners, in Dr. Crisp's Sense, is *transferred upon Christ*, that they have to deny; as I hope to make it appear in Answer to the third Question.

THE *Second Question* is, Whether the Author of *Gospel-Truth stated*, *viz.* Mr. Williams, be chargeable with *Socinianism*, in what he said, pag. 41, 44?

THE Charge stands thus in the *Report*, pag. 4. "That he saith, there is no  
 " *Change of Persons* between Christ and  
 " Sinners;" which is there said to be "in-  
 " consistent with the Doctrine of *Christ's*  
 " *Satisfaction*, which must suppose a *Com-  
 " mutation of Persons*; and therefore he  
 " that

SECT. " that *denies any Change*, cannot assert the  
 IV. " Doctrine of *Satisfaction*."

THIS is the force of the Objection. And being desired to give my Opinion of it, I examin'd and compared several passages in that Book, that I might judge truly and impartially concerning it. And I found the Author, *pag. 4.* saying concerning the Difference with Dr. *Crisp*, " It was not, " *whether Christ had made full Atonement for sin;*" which he there owns to be his sense. And *pag. 8.* more fully he owns, that " our Sins were *imputed to Christ* " with respect to the *Guilt thereof;* so " that he, by the Father's appointment, " and his own Consent, *became obliged*, as " Mediator, *to bear the Punishments* to the " full Satisfaction of Justice, and to our " actual Remission when we believe." Can any thing be more clear and express against *Socinianism*, than this? There are other passages, *pag. 11, 21, 30, &c.* to the same purpose; but these are sufficient to shew, that he could not absolutely deny *any Commutation of Persons*.

BUT in what words doth he deny it? For it is possible, there may be such words used, as may restrain and limit the Sense; and then it is very hard to force such a Sense upon them, as is inconsistent with what he had said before; for no man loves to contradict himself; especially when he knows what advantage will be  
 taken


taken by it. The words are these, pag. SECT.  
 44. “ The Difference lies in these points: IV.  
 “ (1.) Whether there be a *Change of Per-*  
 “ *son* between Christ and the Elect; yea,  
 “ or betwixt Christ and Believers? This  
 “ the Doctor affirms, and I deny.” How can  
 any Persons, in common Ingenuity, un-  
 derstand this otherwise, than that he *de-*  
*nie*d such a *Change of Persons* as Dr. Crisp  
 affirmed? But against this it is urged by  
 the Author of the *Manuscript*, in the *Re-*  
*port*, pag. 18. “ That his *Denial of a*  
 “ *Change of Persons*, is so express and full,  
 “ as leaves no room for any distinction, li-  
 “ mitation, or restriction, or for an own-  
 “ ing it in any Sense.” What! not in  
 the Sense that himself had owned it in be-  
 fore? This is very hard; especially when  
 he mentions *what the Doctor affirmed, and*  
*he denied*. There is a very good passage  
 to this purpose in the *First Paper*, men-  
 tioned in the *Report*, pag. 12. *Not think-*  
*ing it reasonable or just, to charge upon any*  
*Brother such Consequences of any expression*  
*or opinion of his, which he himself shall dis-*  
*own*. Why then should such a Sense be  
 charged upon him, which he *disowns* at  
 the same time? There must be something  
 farther in this Matter, than appears to an  
 indifferent and impartial Reader; what  
 it is, is no part of my business to en-  
 quire.

BUT that which must give the best  
 Light

SECT. Light into it, will be the resolution of  
IV. the last Question.

THE *Third Question* is, concerning Dr. *Crisp's Sense* of the *Change of Persons*, whether it be true or false? Which, I suppose, is truly set down by the Author of *Gospel-Truth stated*, in these words, pag. 42. “ *Mark it well, Christ himself* “ *is not so compleatly righteous, but we are* “ *as righteous as he; nor we so compleatly* “ *sinful, but Christ became, being made* “ *Sin, as sinful as we: Nay more, we* “ *are the same Righteousness; for we are* “ *made the Righteousness of God; that very* “ *Sinfulness that we were, Christ is made* “ *that very Sinfulness before God. So that* “ *here is a direct Change; Christ takes our* “ *Person and Condition, and stands in our* “ *stead; and we take Christ's Person, and* “ *stand in his stead.”*


HERE is indeed a *Change of Persons* supposed; but I do not find it proved; and therefore is only to be look'd on as an *imaginary Change*, which it is possible for men to fancy: But that is no ground to build a Matter of Faith upon; and such as the Salvation of their Souls is so nearly concerned in. But to deliver my Opinion freely and distinctly about it, I shall shew, [1.] That it hath no Foundation in Scripture. [2.] That it is contrary to the Tenor of it, and the Terms of Salvation contained

tained in the Gospel. And, [3.] That it SECT.  
 is attended with very bad Consequences, IV.  
 which naturally follow from it. 

[1.] THAT it hath no Foundation in Scripture. For which I desire it may be considered, that our blessed Saviour himself in all his preaching, who came to reveal the Will of God to mankind, saith nothing at all of it: And can any possibly think, that he would omit such a Point, wherein, I perceive, some do think *the Substance of the Gospel* is contained? All that our Saviour saith to this purpose, is, That *he came to give his Life a Ransom for many*; Mat. xx. 28. and that *his Blood was shed for many for the Remission of sins*. Mat. xxvi. 28. What other *Change of Persons* is herein implied, but that of a *Ransom*, and a *Sacrifice of Propitiation*? He that knew best for what End he suffered, saith not one word of his taking upon himself the *Person of Sinners*, in any other sense than as he suffered in their stead, and for their advantage. Here is nothing like *his being as compleatly sinful as we*; and *our being made as righteous as he*. And yet certainly he communicated to his Disciples those Points on which their Justification and Salvation depended. But how could they apprehend any such *Change of Persons* in this sense, from any words used by himself to them? And all necessary Points of Faith were deliver'd by our Saviour to his Disciples:

SECT. ples : And therefore to make such a *Change*  
 IV. *of Persons* necessary, and yet not men-  
 tioned by him, is to charge him with fail-  
 ing in his *Prophetical Office*, which all those  
 ought to consider, who lay such stress  
 upon this matter.

BUT doth not *St. Paul* say, that *God*  
*hath made him to be Sin for us, who knew*  
*no sin, that we might be made the Righte-*  
*ousness of God in him?* 2 Cor. v. 21. I  
 grant he doth so. But do not these words  
 imply such a *Change of Persons* as *Dr.*  
*Crisp asserts?* By no means: Which I  
 thus prove. *Dr. Crisp's* notion of the  
*Change of Persons*, supposes the benefits of  
 this *Change* to be antecedent to any *Con-*  
*ditions* on our side, viz. that it was by a  
*Transaction* between the *Father* and the  
*Son*, without regard to any *Act* of ours :  
 But when the *Apostle* speaks of *Christ's be-*  
*ing made sin for us, and our being made the*  
*righteousness of God in him*; he supposes,  
 that before we can have the benefit of it,  
 we must be first *reconciled to God*, which  
 is an *Act* on our part. For to this pur-  
 pose he saith, ver. 18, 19. that after the  
*Reconciliation* made by *Christ* at his *Death*,  
 he had given to the *Apostles* the *Ministry*  
*of Reconciliation*. To what purpose? Was  
 it only to let them know, what *Christ*  
 had already done for mankind? That were  
 to set up a *Ministry of Consolation* for *Be-*  
*lievers*; but not of *Reconciliation*. But the  
 the

the Apostle lays great force upon it, that SECT.  
*God had committed to them the Word of Re-* IV.  
*conciliation.* Now then, saith he, ver. 20.   
*we are Ambassadors for Christ; as though*  
*God did beseech you by us, we pray you in*  
*Christ's stead, be ye reconciled to God.* They  
 were by this *Ministry of Reconciliation*,  
 after what Christ had done and suffered,  
*prayed, and with great earnestness, to be*  
*reconciled to God?* To what End? when  
 according to *this Change of Persons*, they  
 were *more than reconciled to God already*,  
 if they were true Believers; for they  
 were *as righteous as Christ himself*, and  
 therefore must be in the grace and fa-  
 vour of God. If they were not Believ-  
 ers, then, according to this Scheme of  
 the *Change of Persons*, they could have no  
 benefit by it; and consequently, *this Mi-*  
*nistry of Reconciliation* is wholly subvert-  
 ed, as to the great purpose and design of  
 it; for either they were *reconciled* already,  
 or they never could be. And yet the Apo-  
 stle, after those words in ver. 21. imme-  
 diately subjoins, Chap. vi. 1. *We then as*  
*workers together with him, beseech you also,*  
*that ye receive not the Grace of God in*  
*vain.* What can the meaning of these  
 words be, if Dr. Crisp's Sense of the  
*Change of Persons* hold good? Can they  
 who are *completely righteous*, ever *receive*  
*the Grace of God in vain?* And to what  
 purpose doth he speak of *their working to-*  
*gether*.

SECT. *gether with God, and beseeching them not*

IV. to do a thing utterly impossible? for it

would be to undo what had long since been done between the Father and the Son in the *Change of Persons*. So that this notion of the *Change of Persons* is as different from *St. Paul's*, as may be; for that supposes no conditions on our side; and the *Ministry of Reconciliation* in *St. Paul*, is wholly founded upon it, and really signifies nothing, as to the Ends he proposes, without it. For to what purpose is that appointed to persuade men to be *reconciled to God*, if all that ever shall be admitted to Heaven were long since *reconciled* at the Death of Christ, and they were made *as compleatly righteous as Christ himself*?

IT may be said, *That the Ministry of Reconciliation is not useless, because it is the means whereby God doth effectually convey his Grace into the Hearts of Believers*. But this cannot satisfy any one that considers *St. Paul's* expressions: For his words are; *We pray you in Christ's stead, be ye reconciled to God*. If he had said, *That God had made Christ to be sin for you already, and you as righteous as Christ was*; how would it have looked to have said after this, *We pray you to be reconciled to God*? For, what need they any *Reconciliation*, who were already so much in his favour?

BUT *is there no Change of Persons then implied*



*implied in those words of St. Paul; He hath made him to be Sin for us, who knew no sin, that we might be made the Righteousness of God in him? Yes certainly: Such a Change, whereby Christ did undergo the Punishment of our sins. And so Erasmus observes, that Christ is not called a Sinner here, (as Dr. Crisp would have it,) but Sin; that is, a Sacrifice for sin, according to the Scripture sense: And we are made the Righteousness of God in him; that is, That God, upon the account of his Sacrifice and our Reconciliation to him, would treat us as righteous persons, or receive us into his grace and favour: Which is all that I can find, that St. Paul understood by this expression. I am now to shew,*

[2.] THAT this notion of the *Change of Persons*, which Dr. Crisp asserts, is contrary to the whole Tenor of the Scripture, and the Terms of Salvation contained in the Gospel. I am sensible, how large a Field I am entered upon; and if I should pursue this matter as it deserves, it would take up much more room than I can allow to this Answer. I could easily prove, that in all the Transactions between God and Mankind, *some Conditions on our side* were required in order to his Favour. So it was in the State of Innocency: So it continued after man's Fall, as appears by those remarkable words of God to Cain; *If thou doest well, shalt thou not be accept-*

SECT. ed? and if thou doest not well, Sin lieth at  
 IV. the door. Gen. iv. 7. So it was in God's  
 ~~~~~ dealing with the *Patriarchs*, and the most  
 excellent Persons in the Old Testament,  
*Abraham, Moses, David, Job, &c.* But  
 I pass over these, (altho' I suppose they  
 will not be denied to have been of the  
*Elect*, and to have had the Benefit of  
*Christ's Righteousness* as well as Christians,)  
 and come to the Terms of Salvation, as de-  
 clared by Christ himself. Let any one seri-  
 ously peruse the Doctrines which he preach-  
 ed, *from the time when he began to preach,*  
*and to say, Repent, for the Kingdom of Hea-*  
*ven is at hand;* (Mat. iv. 17.) and he shall  
 find, the main business of his preaching  
 was, to put men upon performing such  
*Conditions*, as were necessary to their Sal-  
 vation; and for that very Reason: As  
 may be seen in his Sermon on the Mount,  
 in which he begins with promising *Blessed-*  
*ness* to the *humble, merciful, pure in heart,*  
*&c.* Mat. v. 3, 4. & seq. What do these  
 things mean, if they be not *Conditions on*  
*our parts* necessary in order to Happiness?  
 and that they are considered by God as  
 such? Why doth he say, *ver. 20. Except*  
*your Righteousness exceed the Righteousness*  
*of the Scribes and Pharisees, ye shall in no*  
*case enter into the Kingdom of Heaven;* if  
 such a Righteousness be not a *Condition*  
 required in order to such entrance? And  
 if it be, no *Change of Persons* without in-  
 ward

ward and real Righteousness can be sufficient. Our Saviour doth not speak of what will be *eventually* in some persons, but of what is required to be done in order to an End. And therefore he concludes his Sermon with saying, *Whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, who built his House upon a Rock, &c.* Mat. vii. 24. Not, he that believes that he is one of those, who is made *completely righteous by a Change of Persons*, without any Change of temper or disposition of mind: He never promises the least degree of happiness to such; but still insists on our own Endeavours, by *striving to enter in at the strait Gate*; which St. Paul calls, *working out our own Salvation with fear and trembling*; and St. Peter, *giving all diligence to make our Calling and Election sure*; for, saith he, *if ye do these things, ye shall never fall.*

Do not these expressions note the necessity of the performance of *Conditions* on our side? And therefore all imaginary notions of such a *Change of Persons*, as hath no regard to any Acts of ours, is wholly repugnant to the main Scope and Design of the Gospel. I meddle not with the dispute about the *Moral Law*, which must continue to oblige us as long as the Reason of it continues; but the main Argument to me is from the Gospel, as it is delivered by Christ and his Apostles, who

SECT. certainly understood *the Substance and De-*  
 IV. *sign of it* far better than Dr. Crisp, or the  
 Reporter doth. What was transacted be-  
 tween the Father and the Son, we know  
 no more than they have revealed to us;  
 and we know they had no Design to im-  
 pose upon mankind, by laying so much  
 weight upon such *Conditions* as God had no  
 regard to, and by concealing from them  
 such a *Change of Persons* as made them  
*completely righteous* without any Act of  
 theirs. If this were the case, men could  
 never be reconciled to the just Veneration  
 and Esteem we have of the Sacred Pen-  
 men of the Scriptures, nor to their Know-  
 ledge of the Mysteries of the Gospel, nor  
 to their Fidelity in declaring them for the  
 good of mankind. So that if we find no-  
 thing of this *Change of Persons* in their Wri-  
 tings, and so much as is utterly inconsis-  
 tent with it, we have all the Reason in  
 the world to reject it. I add,

[3]. THAT this notion of the *Change*  
*of Persons* is attended with very bad Con-  
 sequences: Which I do not charge on  
 those who do not see them, or are carried by  
 some higher Principles above them. But  
 we are not to judge of Persons but of  
 Things, and the natural Tendency of Prin-  
 ciples. And so the *Change of Persons* in  
 this Sense hath these very bad Consequen-  
 ces: That it is apt to lessen our Reverence  
 of the Divine Perfections; our just Sense  
 of

to Mr. Williams.

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of the Differences of Good and Evil, and of our Obligations to all sorts of Duties; that it tends to the Disparagement of that *Free Grace* they pretend to exalt; and exposes the Gospel to the Reproach and Contempt of Infidels, and leaves the Minds of those who embrace it, under great Temptations to *Presumption*. SECT. IV.

These things I can only mention, because you desired a short Answer to your Questions, and I have brought it into as narrow a compass as I could. I am,

S I R,

*Your Faithful Friend*

Nov. 10.  
1697.

*and Servant,*

ED. WIGORN.



SECT. *The Learned Dr. Edwards's Answer*  
 IV. *to the same Three Questions, in a Letter to Mr. Williams; occasioned by Mr. Lobb's Remarks, wherein he pretends, that the Doctor's Preservative against Socinianism condemns Mr. Williams's Judgment concerning a Change of Persons.*

S I R,

I HAVE perused the Passages which you refer to, (*viz. Gospel-Truth stated, pag. 41, 44. the places objected among the rest,*) besides several other parts of your Books; though I have not as yet had Leisure sufficient to read them over: However I have read enough to know your Opinion, and to understand how you state the Matter in debate between you and your *Antinomian* Adversaries; and thereby am sufficiently instructed to answer your Queries.

To the *First* therefore I say, That when speaking of the Sufferings of our Saviour, I assert, as other Divines usually do, a Permutation of Persons; *I mean no more than what you affirm; viz. That Christ not only died for the good, but likewise*

likewise *vice*, or *loco peccatorum*, in the room and place of Sinners. But when we assert an *Exchange*, or *Permutation of Persons*, this must always be understood under such restrictions and limitations, as may help us to avoid those two dangerous Errors, which the *Antinomians* have fallen into. And therefore,

SECT.  
IV.

(1.) WE must affirm, we mean no more thereby than *an obligation to Punishment*, which he no otherwise contracted than by his own free and voluntary consent and undertaking, to undergo that Punishment which the Law threatned, and our Sins deserved, *viz.* Death. But this must by no means be so far misconstrued, as to imagine that thereby *the filth and turpitude* of our Sins were transferred upon him. For tho' in the former Sense, he is said to be *made Sin for us*; yet in the latter, he still continued *holy, harmless, undefiled, separate from Sinners*, and at an eternal distance from them. Neither,

(2.) MUST this *Permutation* be extended so far as to imply a reciprocal *Exchange of Persons*, *viz.* of us Sinners, into the room and place of Christ: As if God did look upon us, as doing all that Christ did; and consequently, that we do merit Pardon, atone Justice, compleatly satisfy and fulfill the Law, so that we are actually discharged from Punishment without more ado. No, we continue still under the

SECT. Sentence of the Law, notwithstanding all  
 IV. that Christ did to free us from it, till we  
 perform those *Conditions* upon which the  
 application of Pardon is suspended. The  
 immediate effect therefore and consequence  
 of the *Permutation* which we are speaking  
 of, is only this; that Christ by dying *in*  
*our room*, had so far reconciled us to his  
 Father, as that he is willing to pardon and  
 admit us to his favour, provided that we  
 on our parts perform the *Conditions* of the  
 New Covenant, *viz.* Repentance and  
 Faith. For tho' Christ by dying for us  
 hath merited our Pardon, yet it still con-  
 tinues so far in his own Power, as that he  
 will not dispose of it, but upon such Terms  
 as have been agreed upon between him  
 and his Father; which indeed are no o-  
 ther than such, as without which we are  
 neither capable of Pardon, nor can God  
 in Honour bestow it upon us. To apply  
 Pardon to a Sinner while he continues in  
 his obstinacy and impenitence, is not only  
 contrary to the Holiness of God, but in-  
 consistent with his Wisdom, and destruc-  
 tive of his Authority and Government.  
 And therefore the Graces before mention-  
 ed must be looked upon by us, to be both  
*the necessary Parts* of every Christian's  
 Duty, and *the indispensable Conditions* of his  
 Happiness. [In another *Letter*,] I intend  
 no more by an *Exchange of Persons*, than  
 what you have affirmed in your Writings.



As to your *Second Query*, I judge those Assertions and Acknowledgments frequently made by you in your Books concerning the *Sufferings of Christ*, and the *Satisfaction* thereby made to the Justice of God for the Sins of men, do fully acquit you from giving any countenance to the Errors of *Socinus* in that point. [In another *Letter*,] You have very rightly, and in an Orthodox manner, stated the Doctrine of *Christ's Satisfaction*; and it is in perfect agreement with the Doctrine of our own and all the reformed Churches, and therefore fully acquits you from the Imputation of *Socinianism*.

As to the *Third Query*, with relation to the Doctrine of Dr. *Crisp* and others of that Sect, who affirm *such a Permutation of Persons* between Christ and Sinners, as if to all intents and purposes they were to be looked upon in the room and place of each other; so that *Christ* is to be accounted *the Swearer, Drunkard, Blasphemer* on one hand, and the *Sinner* to be *perfectly righteous* on the other; I cannot but look upon it to be, not only false, absurd, impossible, but likewise an impious and blasphemous Opinion; as being highly dishonourable to our Saviour, repugnant to the Wisdom and Justice of God, and tends plainly to subvert the whole design of Christianity; which is hereby exposed to the just and unanswerable Reproaches of  
its

SECT.  
IV.  
~

SECT. its Adversaries, which can never be wiped  
IV. off, if the Opinion be true.

~ I WOULD say a great deal more upon this occasion, if it were necessary; but what I have thus briefly suggested, may I suppose be sufficient for your present purpose. And if you think that what I have wrote may be any way serviceable to the common cause of our holy Religion, I give you leave to make what use you think fit of it; and in the mean time remain,

Sir,

*Jesus Coll. Oxon.*      *Your assured Servant,*  
*Oct. 28. 97.*

Jonathan Edwards.

I HAD not given this trouble to these Great Men; but that Mr. *Lobb* makes frequent use of their Testimony against my Judgment, in favour of them whom I oppose. And being no Authors better understand, and more effectually oppose *Socinianism*, I was sure their Vindication of me would be past exception; and therefore made bold to propose to them, *First*, Whether they intended more by a *Commutation of Persons*, than I did affirm in my Books? (which I sent them.) *Secondly*, Whether I was by the Passages excepted against in my Book (by the *First Paper* and Mr. *Lobb*), chargeable with *Socinianism*?

nianism? And, *Thirdly*, What their Judgment was concerning that *Change of Persons* which I oppose, and Dr. *Crisp* and others of that Sect affirm? To these Questions they were pleased to send these Answers, with a Permission to print them.

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I THINK, every man will conclude from what they say, that they account our holy Religion is struck at by what Errors I oppose; and that Mr. *Lobb* doth wrest their Books, when he cites them in Confutation of what I affirm.

I MIGHT have added *another Letter* of this Right Reverend *Bishop* to the same effect; and wherein he proves, that God was *not displeas'd with Christ*: And also of the said Reverend Dr. *Edwards*. But these published abundantly suffice.

## S E C T. V.

*Some Animadversions on Mr.*

*Lobb's Defence of the Report.*

*By D. Williams. Note, I call*

*the Author of the Rebuke,*

*Mr. R.*

THOUGH I have the Testimony of the Ministers and Elders of all the Dissenting Congregations in *Dublin* (except

SECT. V. cept one,) for my Peaceableness and Diligence in the promoting of Union there; yet being industriously branded as the great Divider in this place, it's necessary to represent the Cause of men's mistakes.

To me is ascribed the Rise of our Divisions, because at the request of several Ministers, after other means were unsuccessful, I wrote *Gospel-Truth stated*; when Dr. *Crisp's* re-printed Book so obtained as to threaten our Ministry. The Continuance of our Breaches I am charged with, on no better pretence than this; a beaten man makes all that Noise, which proceeds from the furious Blows that fall upon his person. I consented to that Expedient in 1692. wherein all objected against my Book was adjusted; and gave no cause for the Objectors to violate that Agreement.

Mr. *Chauncy*, Mr. *Trayl*, Mr. *Keach*, Mr. *Edwards*, &c. wrote Volumes against that Book; to all which I replied in a *Defence* of Six Sheets; thinking that sufficient, and in hopes some Rest might be obtained by silence. Mr. *Mather* revives the assault with a Charge of *Blasphemy* and *damning Errors*: This extorted a short *Reply* at the end of *Man made righteous*:

THEN by Contrivances I was voted out of the Lecture at *Pinner's-Hall*: Whereupon Dr. *Bates*, Mr. *Howe*, Mr. *Alsop*, and my self, remove to *Salter's-Hall*. About two months after this, my *Morals* (upon

(upon a search back to my Childhood) are impeached: The *united Ministers* unanimously adjudged and declared me clear and innocent of all that was laid to my Charge. I forbear Recriminations against many, for which I am furnished.

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V.

THE same Book comes again upon the Stage with Mr. *Lobb's* Objections; which I answered in one Sheet. Mr. *Lobb* rejoineth; but at the Reverend Dr. *Bates's* request, I laid aside a Book ready for the Press. The Doctor and I fully agree in Sense, notwithstanding he had used some Phrases which Mr. *Lobb* hoped to divide us by.

THEY stop not here: As the result of many private meetings with my Adversaries, a Paper is gotten subscribed (when I was at *Bath*;) by some at least of my Friends, who fully agreed with me in Doctrine. Herein there were several mistakes in matters of Fact, referring to the Subscription to my Book; many insinuated reflections (not designed by all,) against the Doctrine of that Book; with such ambiguities and omissions, as endangered the Truths by me defended; and those Terms proposed to me, which might startle a man they had no power over, and who justly expected better treatment, at least from such whose cause I pleaded. Yet when this Paper was laid aside, and the *Third Paper* agreed to, I fate still; tho' I knew

SECT. knew that *First Paper* (unprinted) was sent  
 V. through the Nation to my great detriment.

⎵ MIGHT not one expect some Quiet, after such various attempts against this Book and its Author? (which I do not ascribe to the *Congregational*, as a Body; nor had I mentioned most of these things, if I were not charged with all our Divisions.) My hopes are disappointed; Mr. *Lobb* printeth his *Report*, wherein the *united Ministers* for my sake are branded for *Socinians*, and therein inserts that unhappy Paper. Nay, he soon follows this with his *Remarks*, to fasten his Charge the deeper upon me. Stops he here? No, in this his *Defence* I am still pelted, my Doctrine grossly arraigned, and the learned Mr. *R.* censured as a *Socinian* for defending me. My Book sustains the Clamour, because it denies the *Crispian Change of Person*: Nay, he hopes it hath some invisible evil thing within its Bowels, which if I do not bring forth, (for no body else can,) I must be one *offensive* and *balting*, pag. 88. Nay, as if first in his intention, the last words in his Book are, *Whether Mr. Williams be sincere or no, he must now shew it. FINIS.* The *English* of this is, if I be *sincere* I must shew my self *erroneous*, that they may have somewhat to justify their past Clamours; for as yet they can prove nothing: And yet, (will you not wonder?) he gives me (pag. 9.)  
 more

more hopes of *their Charity* and *Communion*, if I will but write Errors plainly, than they can now allow me when I assert the opposite Truths. SECT. V.

AM not I in a strait? He and others call and provoke me to write; (and they might do it long enough, if the Interest of the Gospel, and such Injuries to my Friend assisted not their Calls:) Yet if I write, I shall be deem'd the Cause of all our Divisions. But so 'twill be, if I write not; nay, if I be not *felo de se*. I shall therefore adventure, so pressed by Mr. *Lobb*, to give him some hasty thoughts. I may well call it an *adventure*, for I foresee, unless he is much changed since he wrote this *Defence*, he will mis-represent what is written with the greatest caution; and if his Readers shall think him a fair Adversary, he is sure to have the better of any man, as will soon appear.

Mr. *Lobb* says, *pag.* 35. “ The Phrase  
 “ of a *Change of Christ's Person* was never  
 “ invented, till the Gentleman, who  
 “ engaged my Brother to enter upon this  
 “ sorrowful undertaking, started it. And to  
 “ speak the truth, it's a Phrase only ad-  
 “ justed to express no more, than what  
 “ the *Socinians* do constantly grant; for  
 “ they say, that Christ, tho' he suffered  
 “ not the Punishment due to us for sin,  
 “ yet he endured grievous and dolorous  
 “ Pains; which is aptly enough expressed,  
 “ when

SECT. “ when it is said, there was a *Change of*  
 V. “ *Christ’s Person for us*, for he was, say  
 “ these Hereticks, *changed from ease to*  
 “ *pain for our good.*”

NOTE, (1.) The Phrase, *Change of Person*, was used by Dr. *Crisp*, and therefore not invented by me, (whom he meaneth;) it is from him I cited it. (2.) Is it so ill a Phrase, and serves only a *Socinian* purpose? then Mr. *Lobb* should not make me a *Socinian*, only for denying this Phrase. He saith, (and that, when he will speak the truth,) it’s *adjusted only to express* what the *Socinians* constantly grant; and yet quarrels with me for denying this dangerous expression. (3.) If this bad Phrase, *Change of Person*, and that good Phrase, *Change of Persons*, differ so far as Heterodox and Orthodox; did not Mr. *Lobb* deal unfairly all this while, in telling the world I denied that good Phrase *Change of Persons*, only because I denied this bad Phrase *Change of Person*? For I assure you, I no where deny a *Change of Persons* in the Plural number, (tho’ according to his liberty he saith I did, pag. 42.) and I fully assert the sound Sense of it, as *the Right Reverend the Bishop of Worcester, and the Reverend Dr. Edwards do witness*; and they are men he makes great use of in his Book, as very sound in this point. But being more concerned for my Friend, Mr. *Rebeker*, I shall with this place begin an Account of



of some of the stabbing Injuries he receives from Mr. Lobb, with an *Art thou in health, my Brother?*

SECT.  
V.

[1.] Mr. Lobb makes Mr. R. here to say (with the Socinians,) that there was a *Change only in the Person of Christ*, without an *exchange* at all with Sinners. Because Mr. R. saith, there was a *Change of the Person of Christ*, in exchange for the Persons of Sinners, (tho' not reciprocally, in all respects;) this is plain; for a mere Change from Ease to Pain is only a *Change in Christ's Person*. Mr. Lobb saith, pag. 31. "My Brother is in good earnest, "only for a *Change of Christ's Person*, "without a *Change of Persons* between "Christ and us:" When it was thus expressed in the *Rebuke*, pag. 44. ['This 'Phrase, *the Change of the Person of 'Christ*, hath truly an honest sound Sense, 'viz. the *Substitution* of one Person in 'the room of another; and a proper Re- 'demption may be obtained by the Pu- 'nishment of one in the room of ano- 'ther: — If therefore Christ's dying, by 'way of *Change or Exchange*, be all they 'would have, it's granted, &c.'] Yet from this very place Mr. Lobb inters, as above.

[2.] Mr. Lobb represents Mr. R. to hold with the Socinians, that Christ suffered *only so for our good*, as not to suffer truly *in our stead*. Because Mr. R. affirmed,

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that

SECT. that Christ's suffering *properly in our stead*  
 V. was *for our good*; Mr. Lobb saith, pag.

47. "Whatever my Brother intends, it's  
 " manifest, that while he calls the *Soci-*  
 " *nian* Sense of Christ's *suffering in our*  
 " *stead*, knavish; he gives the very Sense  
 " of this Phrase, which the *Socinians* who  
 " use it do give; and by it means (if we  
 " may judge his meaning by his words,)  
 " no more than what *Socinus*, *Crellius*,  
 " and that *Fraternity*, do consistently with  
 " their denial of Christ's Satisfaction con-  
 " stantly grant." He saith worse in the  
 lines before: (See also pag. 36. and several  
 times elsewhere.) The Place he grounds  
 this upon is, *Reb. pag. 35.* where it is  
 said, [*'The Caviller proceeds; In our*  
*' place and stead (with some) signify no*  
*' more, than for our good: Why, it's*  
*' impossible they should: That which*  
*' Christ suffered in our stead was for our*  
*' good; to bear the Punishment of our sins*  
*' to satisfy Divine Justice, was certainly*  
*' for our good, &c. Therefore for our*  
*' good, because in our stead.']*

READER, Is not Christ's bearing the  
 Punishment of our sins to satisfy Divine Ju-  
 stice, *suffering properly in our stead*? And  
 is suffering properly in our stead, and suf-  
 fering *in our stead* in the *Socinian* Sense,  
 (*viz.* improperly, and not at all,) the same  
 thing? But Mr. R. said, [*'It's impossible,*  
*' in our stead should signify any more, than*  
*' for,*

‘for our good.’] I answer, That it is, SECT.  
V.

considered with respect to our concernment therein, as it is a benefit designed for us; but not to exclude its being *in our place and stead*, which he fully asserts, and without which we had been ruined for ever. Is not *man's chief end*, to be happy in the enjoyment of God? and doth not Christ's dying *properly in our stead* subserve that end? Mr. *Lobb* might better say, Mr. *R.* denied that Christ's dying in our stead was *for God's glory*, to which *our good* is subordinate; than that he denied that Christ died *properly in our stead*, because as to our own felicity it did no more than subserve it. Or was it *for our hurt*? or could it be more beneficial to us, than *for our good*? for it is only as to our benefit he applies the words.

[3.] Mr. *Lobb* represents Mr. *R.* to deny (with the *Socinians*,) that Christ's Sufferings are a *proper Punishment* for our Sins: When Mr. *R.* doth most expressly assert, that Christ's Sufferings were the Punishment of our Sins, for Satisfaction to the vindictive Justice of God. Thus he is charged by Mr. *Lobb*, pag. 48. “ Agree-  
“ ably hereto, [the *Socinians* foisting in ‘a  
“ wretched Sense, and rejecting of Phrases  
“ to make Christ's Sufferings *not penal*,]  
“ my Brother, as he rejects the Phrases of  
“ Christ's *sustaining the Person of Sinners*,  
“ &c. and puts an unsound Sense on

SECT. " Christ's *suffering in our place and stead*;  
 V. " so that word [*answering for them the*  
 ~~~~~ " *obligations of the violated Law,*] which  
 " was in the *First Paper*, to make it evident  
 " that we esteemed Christ's Sufferings to be  
 " a proper Punishment, is rejected, as what  
 " cannot in my Brother's opinion bear a  
 " sound Sense." This Charge, that  
 Mr. R. denies Christ's Sufferings to be Punishments, he imposeth in very many Pages. Whereas Mr. R. saith, pag. 35. ' Christ did bear the *Punishment of our sins* to satisfy *Divine Justice*.' And pag. 48. ' It is freely granted, that Christ suffered and died *for the Persons* of Sinners, and *for the Sins* of their Persons, and *in the room and stead* of their Persons; and that he suffered and died *to make Satisfaction to the Justice*, to the *vindictive Justice of God*, &c.'

WHAT pretends Mr. Lobb against so full conviction? No other, than that we by the *Third Paper* rejected this Phrase, *obligations of the violated Law*. But this is not true; we only *waved it*, and Mr. R. saith no more. But Mr. Lobb saith, pag. 50. " The Phrase which we put in  
 " its stead, [*Christ came to answer for our*  
 " *violation of the Law of works,*] differs as  
 " much from their Phrase, [*answering for*  
 " *us the obligations of the violated Law of*  
 " *works,*] as a *Gospel Truth*, and a *Socinian Error*." One would think, it is  
 still

SECT.  
V.

still a true Phrase after his mangling it. But pray take it as in our Paper: "Christ came into *our room and stead* to answer for our violation of the Law of works;" to which add what follows, "And the *Punishment of our sins* was inflicted on Christ, that God might, without injury to his Justice, pardon and save penitent Believers." Is this a *Socinian Error*? Or, is a word wanting to make Christ's Sufferings *proper Punishments*? Nay, what is it for Christ *in our stead* to answer for our violations? But go yet lower: Is not *to answer for our Sins*, another thing than *Socinians* hold? even this is no less, than *suffering the Punishment of our sins*, if we were for violating the Law, *under its obligations* to suffer those Punishments. But I come to Mr. Lobb's Charge against Mr. R. from the words, *cannot bear a sound Sense*.


[4.] BECAUSE Mr. R. used certain warm words once, and that only against the *unsound Sense* of that *single Phrase*, *Commutation of Persons*, (which yet, he there saith, may be capable of receiving a sound meaning;) Mr. Lobb makes Mr. R. to intend those warm words, against the *sound Sense* of that Phrase, against that Phrase it self, and a great many other good Phrases which himself makes use of as very safe; yea, against the sound Sense of many other Phrases which Mr. R. pleads for. I

SECT. shall fully recite the only place upon which

V. Mr. *Lobb* grounds his charge; *Reb. pag.*

30. [‘ A *Change of Persons between*  
 ‘ *Christ and us*, which may possibly be  
 ‘ capable of receiving a *sound meaning*,  
 ‘ (elsewhere explained,) and yet is more  
 ‘ sounding towards a dangerous Sense; the  
 ‘ Brethren did unanimously agree to grant  
 ‘ as much as the *sound Sense* could bear,  
 ‘ and modestly to wave and pass by *the*  
 ‘ *other*, which was liable to be interpreted  
 ‘ to a Sense and Sound of malignity to the  
 ‘ whole of the Gospel.’] You see *the*  
*other* which could not bear a sound  
 Sense, but *was liable* to a Sound of malignity, is but one thing; for *other* is not *nomen multitudinis*, and agrees with the Verb [*was*] which is in the singular Number. This *other*, to which these words are appropriated, cannot be the Phrase, *Commutation of Persons*, for that is not waved, but retained by us in the *Third Paper*; nor can it be the *sound Sense* of that Phrase, for that’s provided for by Mr. *R.*; much less can it be *all the Phrases* and Passages in the *First Paper* omitted in the *Third*. It must then be confined to some *one thing*, expressive of the *unsound Sense*, which the *Crispians* put upon the Phrase, *Change of Persons*; which Mr. *R.*’s following words point at: [‘ And the Brethren are now  
 ‘ more fully persuaded, that they were in  
 ‘ the right, by the *Reporter’s* Notions:’]

And

And what's that? Such a *Change*, as makes SECT.  
*Christ* to be *destitute of a Righteousness en-* V.  
*titling to eternal Life*, and to *become Sin*   
*as we are Sin*; (*Report, pag. 5, 7.*) that is,  
 filthy Sinners.

YET upon this forefaid Passage of Mr.  
 R. Mr. Lobb says, *pag. 14.* " This Pas-  
 " sage of my Reverend Brother doth  
 " make it manifest, that the Paragraphs,  
 " Terms, and Phrases, which were in the  
 " *First Paper*, and were waved and passed  
 " by in the composition of the *Third*, are  
 " looked upon by my Brother, as what  
 " *could not bear a sound Sense*, but were  
 " liable to be interpreted to a *Sense and*  
 " *Sound of malignity* to the whole of the  
 " Gospel: That is to say, the Phrase of  
 " Christ's *putting on the Person of Sinners*,  
 " of his *answering for us the obligations of*  
 " *the violated Law of works*, the Term  
 " *Surety*, and the Assertion of the *necessity*  
 " *of a Commutation of Persons*, cannot bear  
 " a sound Sense, but are liable, &c. This  
 " is the Sense of my Reverend Brother."  
 And so these words, *cannot bear a sound*  
*Sense*, &c. are trumped up I believe forty  
 times with these by tale, from *pag. 48*, to  
 65. Nay, in this last, *pag. 65.* he saith,  
 " According to what my Brother declares,  
 " it must be supposed, that this Passage  
 " in the *First Paper*, [*viz.* Regeneration,  
 " Repentance towards God, Faith in our  
 " Lord Jesus Christ, and a holy Conversation,

SECT. “ are by God’s word manifestly necessary

V. “ to the Salvation of a Sinner;] *cannot*  
 “ *bear a sound Sense, but is liable to be in-*  
 “ *terpreted to a Sense and Sound of malig-*  
 “ *nity.*” Must not Mr. R. tho’ thus loud-  
 ly warned, find it impossible to guard him-  
 self against this man ?

[5.] Mr. R. pag. 17. saith, [‘ These  
 ‘ Phrases, terms, or expressions, of a  
 ‘ *Change of Persons between Christ and us,*  
 ‘ and his *taking on him the Person of Sin-*  
 ‘ *ners,* are unknown to our *Confessions,* and  
 ‘ not to be found in the Body of Confes-  
 ‘ sions.’] Mr. Lobb exposeth him by ci-  
 ting a *Confession*, that useth some Phrases  
 Mr. R. makes use of, and others which  
 he never denied ; but mentions *no Confes-*  
*sion* that hath the Phrases Mr. R. said,  
 could not be found. Upon this poor  
 work he toils from pag. 71, to 80. I  
 must stay a little on what occurs pag. 73.  
 and ask,

(1.) WHEN Mr. R. denied only, that  
*these Phrases* (not the sound Sense) were  
 in the *Confessions* ; why should Mr. Lobb  
 make him deny, that the *Confessions* gave  
 any countenance to the sound Sense of those  
 Phrases ?

(2.) WHEN Mr. Lobb declares he had  
 been *silent*, if he had not found *these Phra-*  
*ses in some Confessions*, and ridicules Mr. R.  
 for denying they were in them ; why  
 did not he shew *these Phrases*, or one  
 of



of them, in some or other *Confession*? SECT.


(3.) IF *these Phrases*, as to the Letters V. and Syllables, (which M. R. called for,) are wherever the *sound Sense* of them is to be found, (which is what Mr. Lobb pretends, or fondly argues;) why doth he deny, that the very Phrases of *Christ taking on him the Person of Sinners*, &c. are in the *Third Paper*, and say they are rejected by us, seeing the *sound Sense* of those very Phrases is there?

(4.) Mr. Lobb saith, “ The Phrases of “ a *Change of Persons*, of *Christ's sustaining our Person*, of his *being substituted into our room*, and his *suffering in our place and stead*, are so nearly allied, that “ they live and die together; grant one, “ and all necessarily come in with it; &c.” They must then be of the same adequate Sense with each other, or the *Confession* could not assert *Christ's sustaining our Person*, by its saying, *Christ died in our stead*: But if the Sense be adequate, then Mr. R. denies the right Sense of none of these Phrases; for he asserts, *Christ died properly in our place and stead*, and that *he was substituted in our room*. Whence it will be no better by Mr. Lobb's own confession, than that he makes all this Noise to shew his *Copia verborum*: He will have the mentioning of each of the various words of the same signification, to be Terms of Communion, and the omission of any one

SECT. as great a bar to it, as if the very Sense of  
 V. all those words were denied; ay, and that  
 when the full just Sense of any of those  
 words is granted.

FOR my part, after all his big words, from pag. 58, to 65. about *Logical Terms*, or *mere human Forms of Speech*, (tho' I believe, they who drew up the *Third Paper* never dreamt of such designs, as he with somewhat too like *malice* fastens on them,) I would think him a turbulent, uncharitable Schismatick, who would divide from others, merely because they scrupled this or that *human form of words*, so they held and plainly expressed the Scriptural Truth designed by those words, yea, tho' they expressed it by Terms less proper. How much more culpable is it then, to raise such Storms, only for our omitting a Phrase, because less intelligible to the People, more capable of being abused by the Etymology and Acceptation thereof among the Vulgar, and known to be grossly abused by the *Crisprians* from that occasion? May not Mr. *Lobb* commence as just a War, if people should omit his fine Phrase, *Zeal for Populacy*, and yet be willing to use their plain Phrase, *Zeal for Popularity*?

BUT to conclude this head: I deny, that his *Change of Persons*, or *Christ's suffering in our Person*, either in the *Crisprian* Sense, or his own, as stated in the *Report*, pag. 5. are included in, or to be proved from,

from, the *Confessions*. To pretend the *li-* SECT.  
*teral Phrases*, from such words, as *Christ* V.  
*died in our stead*, and was *substituted in our*   
*room*, is fordid; and the Confessors mean-  
 ing in those words, is contrary to the *Cris-*  
*pian* and the *Reporter's* Sense: And there-  
 fore Mr. *Lobb's* Phrases are not at all prov-  
 ed from the *Confessions*; unless a thing be  
 proved, where the Phrase is unmentioned,  
 and the Sense opposed.

[6.] Mr. *Lobb*, that he might bring  
 his *English* Reader to judge Mr. *R.* a bas-  
 fled man, leaves out a considerable word  
 in his translating a part of the *Scotch Con-*  
*fession*; which he thus renders, pag. 81.  
 " It became the Redeemer to be true God  
 " and true Man, because he was to suffer  
 " the Punishments due for our sins, and  
 " to appear [*quasi in personâ nostrâ coram*  
 " *judicio Patris, pro nostrâ transgressione*  
 " *& inobedientiâ pati,*] in our Person before  
 " the Judgment-Seat of the Father, to  
 " suffer for our Transgressions and Disobe-  
 " dience." Thus Mr. *Lobb* *Englisheth* the  
*Latin* words, and boasts, " Here you see  
 " the Church of Scotland useth this very  
 " Phrase, &c." But lest his admirers  
 should applaud his conquest to an inde-  
 cency, it's fit they know, there's a word  
 [*quasi,*] which Mr. *Lobb* did not think for  
 his purpose to *English*. He ought to have  
 said thus; " and to appear [*as it were*] in  
 " our Person;" that is, Christ appeared  
 not

SECT. not properly in our Person ; but that  
 V. Phrafe is too hard, tho' there be somewhat  
 towards it, in some certain respect ; as *Cal-*  
*vin* in this case useth *quodammodo*. But  
 Mr. *Lobb*, by leaving out *quasi*, performs  
 what he undertook, pag. 73. “ *Perhaps*  
 “ *it may appear*, [that is, to the *English-*  
 “ *man*,] that the Phrafe most exposed by  
 “ him will be found *literally* in one or o-  
 “ ther *Confession*.” These words cited are  
 all, by which he makes it to *appear* ; and  
*quasi* answers to *perhaps*. Nay, had the  
 diminutive *quasi* been out, he is not sure it  
 had served his turn.

BUT considering the wonted Freedom  
 of the man, I wonder he left not out  
 this *quasi*. For I could give many In-  
 stances, where the very next words omit-  
 ted by him, would have defeated his pur-  
 pose by what he citeth. But, to prevent  
 a snare, I'll prefer that in his *Letter to Dr.*  
*Bates*, pag. 17. where he saith, “ Many  
 “ hold Christ and us to be *one Person in*  
 “ *Law* : And, that it may be said, that  
 “ *we suffered in Christ*, is the import of  
 “ that assertion which saith, that Christ  
 “ suffered as our Surety ; and is allowed  
 “ by Mr. *Baxter* :” Just against this, Mr.  
*Lobb* cites in the Margin, “ *It is not so*  
 “ *aptly said*, he satisfied, *as that he suffer-*  
 “ *ed in the Person of Sinners* : Mr. *Bax-*  
 “ *ter*, *Cath. Theol. part. ii. pag. 79*.” (It  
 should be, pag. 76, 77.) Amazed I took  
 Mr.

Mr. Baxter's Book, and found the very next words were; ' *Note*, That it is not any other man's Person that Christ suffered in, but *his own*; and we mean, that he took upon him the Person of a Sinner himself, in as much as he consented to suffer for sin: And so *personating* here, is not becoming any other man's person in a *Law-sense*, so as that other legally suffered what he did; but it is only his own Person's becoming a Sufferer in the stead of Sinners for their sins.' And two or three lines before, Mr. Baxter tells us, ' *To say*, that Christ satisfied in our Person, and we by him, is false, and subverts the Gospel.'

OR why did not Mr. Lobb split the word *quasi*, and leave out the last syllable *si*; then *qua* being oft reduplicative, had better fitted. Thus he served me, when in *Man made Righteous*, pag. 122. I had said, " Therefore Christ *HEREIN* is what the *Civilians* call an *Expromissor*; he is obliged alone, tho' he acts for another." Mr. Lobb in his *Letter to Dr. Bates*, pag. 12, 13. to expose me as unlearned, and himself skilful, recites several properties of an *Expromissor*, and will have me to mean that all these did belong to Christ; and then infers what pleased himself; whereas I had by the entire word *Herein*, limited it to one property of an *Ex promissor*, viz. *He is obliged alone*, tho' he acts for another,




SECT.  
V.

SECT. ther, (*viz.* in Redemption-work.) Mr. *Lobb*  
 V. seeing the word *Herein* would mar his pro-  
 ject, he fairly *splits* the word, leaving out  
*In*, and makes it (*a local*) *HERE*; and  
 so found Scope for his purpose.

THESE few Instances of many, may convince, how unfit Mr. *Lobb* is to report other men's words; tho' his Talent seems confined to the collecting and publishing what Authors write: It were well for his Readers, he did it with more of true Judgment, and less of Trick; for thereby his Quotations would more edify, and require less care and pains to become sure the Authors are not mis-represented.

[7.] MEN will scarce judge it decent or prudent in Mr. *Lobb*, (if in his Friend,) to publish by that *Letter* to himself, a Reflection on the *Rebeker* for his Loyalty to the present Government, as inconsistent with a few Rhetorical expressions, in addressing the *late King James*, (to whom his obligations were somewhat peculiar.) But whereby doth *his meaning appear so insincere* at that time? Or what is done by him since, *so contradictory to what he said*, as to render him an *Exemplar of Insincerity* now? No other, than swearing allegiance to King *William*, signing the Association, and carrying it as becomes a Loyal Subject in his Prayers, Sermons, and peaceable behaviour and advices? What Fetters are some in, if once addressing

sing the *late King* by a few big words, must eternally proclaim a man an Hypocrite, unless he be now a *Non-juror*, *Non-associator*, *Plotter*, and Director of other Ministers (in imitation of himself) to *pray so for the King*, as either of the two Kings may be intended, if they must at all seem to pray for King *William*. I hope, few will be gull'd into such a Character, from the fancied obligations of former Addressees, (tho' some of them were highly inconsiderate,) nor any discouraged from a persevering Loyalty by the forecited aspersion. This would admit enlargement, which provocations might improve. But I retain a Respect sufficient to forbid it; nor had I inserted the least hint at such things, except as a warning against the like Instances, when his *first-rate man* is to execute his *fiery* threats, and his *very learned Person already roused* (alike obnoxious) stretcheth forth his Claws. Let men take their way, but the common Interest will not long be sacrificed, ere some (now imposed on) will find out the Instruments and Designs of our Breaches. I hope, the Reverend *Rebuker* will pardon my Interposal, and that I acquainted him not therewith. His abilities for a Reply I acknowledge such, that if these short hints serve for a Foil to that he is preparing, and in the interim abate the ill Impressions of Mr. *Lobb's* attempt, I shall account these

SECT.  
 V.  
  
 few

SECT. few hours well employed; which other-  
 V. wife had been more feelingly spent in re-  
 ~~~~~ presenting those base Reflections, that I am  
*his Leader, Master, Principal,* and what  
 else became scarce any man, besides Mr.  
*Lobb* their Author.

Mr. *Lobb* owneth, pag. 8. “ I granted,  
 “ that *besides the effects made ours, the very*  
 “ *Righteousness of Christ is imputed to Be-*  
 “ *lievers;*” but adds, “ *I mean nothing by*  
 “ *this Grant;*” because I use a Simile  
 to illustrate the manner, in *Man made*  
*Righteous*, pag. 89. ‘ If one give me my  
 ‘ Liberty, which he voluntarily purchased  
 ‘ for me at a dear rate, he *mediately* gives  
 ‘ me what he paid for my Ransom, tho’  
 ‘ *immediately* I receive my Liberty and a  
 ‘ Right thereto.’

*Ans. HAD* he cited the *Apodosis*,  
 which is in the next words, he had spoiled  
 his suggestion. I shall contract what I  
 there enlarge on. I make Pardon and A-  
 doption to be benefits, or *effects following*  
 upon the Imputation of Christ’s Righte-  
 ousness. And the Righteousness of Christ  
 I distinguish into, (1.) His performance  
 of the conditions of the Covenant of Re-  
 demption; and (2.) His Right (or *jus ad-*  
*judicatum*) by the Covenant of Redemp-  
 tion, to our Pardon and Adoption, for his  
 performance of the Conditions adjusted in  
 that Covenant. The former I said, is *me-*  
*diately imputed*. The latter I said, is *im-*  
*mediately*



*mediately imputed*; it's reckoned to us when believers, because it was acquired expressly for believers. *John* iii. 16. *Isa.* liii. 10, 11. The judicial Imputation of *this Right of Christ intervening*, the Righteousness of Christ (as a performance of the conditions) is imputed as our Plea for that Pardon; it being the procuring cause of that Right of Christ, which is *immediately* imputed to us. And *this Right* I also distinguish, from *that* which the Gospel-promise made to believers doth invest them in: For the former Right results *immediately to Christ* from the Covenant of Redemption, and is subjectively in him, tho' imputed to us: Whereas the Promise, [he that believes shall be forgiven, or saved,] not only supposeth the former transactions, and is the Instrument by which God imputeth Christ's Righteousness to the believer; but it also, as a conditional promise, giveth believers a Right to forgiveness, whereof they are the immediate Subjects. Here Mr. *Lobb* may see the vanity of his Objection: It is not Pardon, or such possessed effects, that intermediate between Christ's Righteousness and us, nor only the Right given by the Gospel's conditional grant: No, it's *Christ's own Right*, and that imputed to us by God himself, and that *immediately* to us. And pray, is God's imputing to us Christ's performance of the conditions, so far as to

SECT.  
V.

SECT. be our plea and foundation of claim, no  
 V. Imputation of his Righteousness at all, be-  
 cause the Imputation of Christ's acquired  
 Right intervenes? Nothing is left out, but  
 God's *legal accounting us to have performed*  
 all that, by which Christ merited and made  
 Atónement. Yet without this proud as-  
 sumption, nothing will please Mr. *Lobb*.

BEING so often pressed to it by Mr.  
*Humfrey* and Mr. *Lobb*, I will endeavour  
 their satisfaction. If Christ had acquired  
 by his Death a power indefinitely to for-  
 give sins, without a Compact determining  
 (either by name or qualification) the per-  
 sons that should be pardoned in the virtue  
 of his Death, or only purchased the Gos-  
 pel-Covenant, as conditionally offering Par-  
 don; I should agree with Mr. *Humfrey*:  
 But it being otherwise, I differ from him.  
 And I add, that as the possessed effects are  
 not properly imputed, so I will not confine  
 the support of my Faith ultimately, and  
 only, to the Gospel conditional promise,  
 (tho' that's infallible;) when God hath  
 made the Compact between the Father and  
 our Mediator to be my Security, and  
 Christ's performance of the conditions of  
 that Compact to be my Plea with God;  
 among which conditions was what answers  
 the Law of works, which I have trans-  
 gressed: Altho' I own, I must try my  
 Interest by Christ's Gospel-Law, as what  
 describeth the person who is entitled to  
 Pardon,

Pardon, and enjoineth us to be such, with a promise of that Interest. In short, a Believer having for his Security and Plea, the Gospel-promise, the Covenant of Redemption, and the value of Christ's Death, I'll retain each; and therefore still say, *Besides the effects possessed by me, the Righteousness of Christ is imputed to me*, as above accounted for.

SECT.

V.

ON the other hand, Could I think, it was by the Covenant of works, that Christ was constituted *our Surety*, so that his obligations to suffer the Punishment of our sins, did *immediately* result from that Law: And that we Sinners were *Principals in Redemption-work*, and Christ such a *Surety* as to be a *joint Party* with us in that work of Redemption: And that the Law of works required the *Divine Nature*, to give a value to what it accounted to be Righteousness: And lastly, that this Law *promiseth Pardon* to Sinners, for the sake of a Mediator's sufferings: I should then agree with Mr. Lobb, that we satisfied for our sin, died and obeyed in Christ's Person, and he and we paid the *idem*. Nay, I should be a full *Crispian*, and say, I was *justified* at the time of Christ's Death; I had *nothing to do* to become a partaker of the effects of that Death; I was *as righteous as Christ*: And so should deny any proper forgiveness; nay, and own, that *Christ was really a Sinner*; for I am sure,

SECT. the Law could *immediatly* oblige no other  
 V. to die.



BUT I must disagree with Mr. *Lobb* and them, Because I am well persuaded, that God never propos'd the work of Redemption to condemned Sinners, but to Christ our Mediator: Also, that to the Redemption of Sinners, God in Justice requiring for the honour of his violated Law, that a perfect obedience, and the suffering of what was equivalent to its threatned Punishment, should in the Human Nature be submitted to by the Redeemer; our blessed Mediator obliged himself to yield that obedience, and to bear those Punishments, upon condition that such Sinners should be forgiven in his Right, who should comply with the Gospel-terms agreed upon between the Father and him; and pursuant hereto, our Mediator did in our Nature perfectly obey and suffer the Punishment of our sins, whereby he had a Right to a believer's Pardon, and believers do obtain it in the way above described: And lastly, I am sure the Law of works never promiseth Pardon to Sinners for the sake of Christ's sufferings; the Payment of the full *Idem* was impossible, (tho' there was a supra-equivalent;) and the Law accounteth that Righteousness perfect, which an innocent holy Creature renders, tho' he have not the Divine Nature to give that value to his obedience, without

without which very thing we had been entirely lost.

SECT.  
V.

HERE Mr. *Lobb* may find a *Surety*, viz. an *obliged Mediator*: And under the *Law*, viz. as an Article taken into the Covenant of Redemption, whereby Christ was obliged: And *in our stead*, viz. we were condemned to suffer, and we are by and for his sufferings to be saved. Nay, he may find the *sound meaning* of his other Phrases, as *Change of Persons*, yea, *Christ's suffering in the Person of Sinners*; that is, Christ our obliged Mediator suffers *in our stead* what we were to suffer; yet it was, that we might be delivered for it, but not legally reputed our selves to suffer: And yet here's place left for Pardon, a Gospel-Law, Terms of Application, &c.

THAT none may mistake, note, (1.) I instance Pardon, &c. for brevity sake, but exclude no saving benefits; and I distinguish saving benefits, which are used as motives to duty in the Gospel, from the duties which are conditions of those benefits. And therefore, (2.) I speak not of Christ's peculiar purchasing Grace for the Elect, effectually to perform those Conditions, whereby, together with the Decree, their eventual Salvation is secured. This is my Judgment; but I ought not to confound this with that adjustment of things, whereby the Gospel-Offer of Salvation to all men, and the Gospel-Rule of conferring

SECT. its benefits, and of our final Judgment,  
V. are provided for.

Mr. *Lobb* oft objects a Contradiction, if I affirm *a Change of Persons*, and yet say, I deny there is *a Change of Person*.

*Ansiv.* BESIDES Answers already given, I say, without any design'd Affront, it's no greater, than *Answer not a Fool according to his Folly*, yet *Answer a Fool according to his Folly*.

By thus gratifying Mr. *Lobb's* imperious humour, I am the freer to tell him,

(1.) I AM sorry, that he so boldly averreth many *gross mistakes* in matters of Fact. Thus, *pag. 35. I invented the Phrase, Change of Person*; whereas I cite and use it as Dr. *Crisp's* Phrase.—*Pag. 29, 43. I deny a Change of Persons*; whereas I never denied it; what I denied was Dr. *Crisp's* Change of Person, and I fully asserted the Sense of the other.—*Pag. 22. I appealed to the learned Witfius*; but this I never did. — *Pag. 7. That only Mr. Toland wrote much in praise of my Book*; whereas he being then in *Holland*, (and not the man he since appears,) desired them who gave an account of published Books, to give their Judgment of my Book, and the great Praises are theirs; and others have since commended it above its worth.—*Pag. 63. That I was the Contriver of the Third Paper*; whereas others had drawn it up before I saw it. — His vile Reflections on  
Mr.

Mr. R. with respect to this, and his *Nine Subscribers of the First Paper*, pag. 70. makes an account of that Matter necessary. The *united Ministers* appointed Dr. *Bates*, Mr. *Hammond*, Mr. *Slater*, Mr. *Hill*, with Mr. *Howe* and myself, to compose an Expedient, &c. Two of the Brethren drew it up, (which is this *Third Paper*;) and brought it to the rest of us met together: After some alterations we did all agree to it, and brought it as our agreed Act to the meeting at *St. Helens*. There, among the rest, Mr. *Stretton*, Mr. *Quick*, and Mr. *Evans* agreed to it. Mr. *Alsop*, Mr. *Burgess*, and Mr. *Showers*, not being present any of the times when it was read in the meeting; it was brought to the view of Mr. *Alsop*, who approved of it: I am very sure also, it was shewn to Mr. *Burgess*, (his Informer,) who appeared to agree to it; and Mr. *Showers* did to more than one express his approbation of it. So that Mr. *Lobb* hath all the *Nine Subscribers* to my Book enumerated.—Mr. *Lobb* somewhere saith, *All the Phrases of the First Paper*, not in the *Third*, were *rejected by my means*: And yet several of them are in *my own Paper*, called the *Second*; which I am glad was printed ere I read his Defence.—He saith, *The Third Paper* denies a *Commutation of Persons*; pag. 14. when both Phrase and Sense are in it.—Other Instances are not wanting. It's false, that

SECT. the *generality of the Pastors* do not approve  
 V. my Book; though they were asked only  
 to subscribe the state of Truths and Er-  
 rors.

(2.) THE Cause he undertakes is *miserably defended* against the *Rebuke*. He appears to give, *pag. 13.* a Scheme of his project, *viz.* the Points *left out of the Third Paper* which offended the Brethren: But where's his Proof, that the *united Ministers* were obliged to retain so many Phrases of the *First Paper*, as they did? If they had used none, but what the Church of *England* and the *Assembly of Divines Confession* included, the *Heads of Union* were observed by them, and violated by such as exacted more. Where makes he it good, that the *united Ministers* rejected all the Phrases of the *First Paper* which they omitted; especially when it was never read nor proposed to them? Or that the *omission* of those Phrases warrants the breach of *Union*? Such matters ought not to pass unargued, without which none can tell *what honest cause* the *Report* pretends to, unless the traducing men found in the Faith, to cover the turbulency of the *Erroneous*, should be so accounted. As these are waved, so he *trifles* on what he pretends to insist on. — Mr. R. demands the difference between a *Commutation of Persons* between Christ and Sinners, and *Christ's dying* properly *in the Sinners* *stead*.

Mr.



Mr. Lobb grants they are same; and yet SECT. poureth out a Flood of impertinent words V. against the *Rebeker*, as if they widely differed.—Mr. Lobb makes *Christ's suffering the Punishment of our sins to the Satisfaction of Justice*, the thing which distinguisheth the Orthodox from the *Socinians*: And yet he represents Mr. R. as a *Socinian*, who oft asserteth, *Christ suffered the Punishment of our sins to the Satisfaction of Justice*, even vindictive Justice.—Mr. R. chargeth his account of *Change of Persons*, *Rep. pag. 5.* with little less than Blasphemy: He bears that with the profoundest silence.—Mr. R. blames him, that he gave not a *full Report* of our Difference, and from its Rise: To this he saith, *He pretended not to give a Narrative of the whole*: And yet, *Rep. pag. 4.* he saith, *The Difference hitherto hath been about the Satisfaction of Christ*; and in his *Remarks*, he oft leads his Reader to judge we never had any other Controversy.—Indeed his *present State* of the Difference was such a Piece of Art, as he thought it so much pity to spoil it by a fuller account, that their violation of the *Agreement of Doctrines*, 1692. he answers only with a groan.----Their refusal of the Paper, 1694. because *a disowning* of sundry *Antinomian Errors* was added; he excuseth no better than by an abrupt Dismiss, after a Suggestion, that *nothing had been*  
*added*

SECT. added but that about *Repentance*, which is  
 V. not true: And yet this being in the *As-*  
 ~~~~~*sembly's* words, he impeacheth the *Refusers*  
 as *insincere*, in subscribing this in the *Assem-*  
*bley's Confession*, and yet refusing it in that  
 Paper.----To the *horrid Passages* out of his  
 Brethren's Books, collected to justify a de-  
 mand of satisfaction, and a fit Antidote  
 when he formed their *Creeds*; with him  
 'tis enough to say, *they were not sent to*  
*Pimmers-Hall*; as if it matter'd not, that  
 he knew, they were in their Books, and  
 before the *united Ministers*.----What faith  
 he to Mr. R's citations out of my Book,  
 fully asserting Christ's Satisfaction? *ne ȳu*  
*quidem*, but caluminates still.-----Where  
 states he a fair Question with the *Rebuke*?  
 Instead of that he pursues a *Logomachy*, and  
 cites Authors to prove what Mr. R. pleads  
 for, and to confute what his Party reckons  
 he defends, yea, what himself oft-times  
 asserts. *Phrases* he tires, when the Sense  
 is so disregarded, that I would thank him  
 to shew *one Error* of Mr. R. (unless by  
 gross wresting of his words,) he once re-  
 marketh; or *one Doctrinal Truth* he pre-  
 tends to prove, which Mr. R. hath not  
 expressly own'd.----Upon the whole, the  
 Cause of the *Rebuke* is still unhurt, other-  
 wise than as its Author is pelted with his  
 smoothest *Brother's* rotten Eggs; such as,  
*not having a grain of Sense, heretical, false,*  
*delirious, changeling, and what not?* But

as for the Cause of *the Report*, the Defendant has wisely got that into a *Wood*, in hopes his Party shall not find it is dead by the *Rebukes*'s wounds. SECT.  
V.

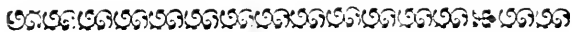
(3.) I WILL foretell from what I already hear and see, how several sorts are likely to judge, and stand affected to his Performance.—His *Disciples* may say, All we have learned is even this: *A Change of Persons*, and *Christ's suffering in our Person*, if explained to a sound Sense, are no more than *Christ's suffering properly in our stead*: And yet *Christ's suffering properly in our stead*, is not so much a *Change of Persons*, or *suffering in our Person*, but that we must call them *Soci-nians*, who hold *Christ suffered in our stead*, if they will omit any of our Master's Phrases, altho' they own the Sense of all. —The sagacious *Crispians* (if any such,) will say, He hath betrayed our Cause; yea, himself condemns it, and anon espouseth it: But one good turn is done, he hath toiled hard to spoil what is a real Confutation of it.—The *factious Bigots* may glory, Whatever becomes of Truth, yet it's worth *our Contribution*, that he has spoiled all hopes of that ill thing, *Union*, and *Peace* too; and has put the *united Ministers* to groan, We are abused, and as far as *this Pacificator* can influence, our Breaches shall still be wider.—They whom  
he

SECT. he remarked, saying, *The Dissenters differ*  
 V. *about they know not what*, will loudly  
 boast, *We now see with a witness*, that even  
 the only man of close study, yea, that no  
 man can guess what it is about.—They  
 who used to trust to *Quotations* from Au-  
 thors, must grow suspicious, and resolve  
 always to examine.—Hard Students (some  
 such there are besides Mr. *Lobb*,) will dread  
 a *Common-place-Book of Phrases*, lest they  
 should divert them from their more impor-  
 tant Sense, and confound themselves to the  
 distracting of the Church, and the torment  
 of all Mankind. — It's well if some of  
 his *reproached Preachers* say not, *We study*  
*Things more than Words*; and yet *Words*,  
 more than to speak *false English*, that we  
 may strut in bombastick Phrases; and both  
 to better purpose than our assuming Dicta-  
 tor, who brands us with Ignorance, and  
 a *Zeal for Populacy*; whilst his Gain by  
 our more common acceptance, qualifies  
 him for a sort of *closer Study*; but in time  
 we may become more politick. ----- But  
 which more affects me, *plain serious Chris-*  
*tians* with grief will cry, *We know not*  
*what to think*, if the way to Heaven be  
 thus perplexed, and the Articles of our  
 Faith so intricate as these heaps of obscure  
 Phrases represent them.—The *Profane* are  
 tempted to scoff at Religion, as a wordy  
 Noise; and our *Enemies* well pleased, to  
 see us destroy each other by dividing, and  
 this

this for what exposeth as much to Con- SECT.  
tempt as Ruin.—How much should we V.  
pray for *godly Sincerity* in our appeals to  
God, and Serviceableness to a common  
good in our pretended pleadings for Truth!  
and not still amuse men, as Mr. *Lobb*  
hath done by a Book, the Substance where-  
of is no more than a Misrepresentation of  
the *Rebukes*'s Words, that the Reader may  
believe him *an Heretick in grain*, when  
the plain Sense of his Expression seems oft  
contended for by Mr. *Lobb*. Nor can peo-  
ple propose a benefit by multiplied Quo-  
tations of a Phrase, when the Authors,  
who use it, design by that Phrase no more  
than Mr. *R.* grants; and his Exception is  
not against their Sense of that Phrase, but  
against imposing it as a Term of Union,  
after the *Crispians* and Mr. *Lobb* had so per-  
verted it.







A

P O S T S C R I P T

Added to

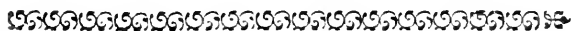
The THIRD EDITION

O F

*Gospel-Truth stated &c.*

For clearing

Sundry TRUTHS objected against, &c.



Printed in the Year 1698.







A POSTSCRIPT to the  
Third Edition of *Gospel-Truth*  
*stated &c.*

THE Interest of the opinions and persons of *Antinomians* in this City did amazingly appear, in a violent opposition to this Book, and persecution of its Author, by a great Party among the *Independents* and *Anabaptists*. To such as will not read what they are bid to rail at, I wish a more impartial Judgment than to act thus blindly, lest they be found to resist the Truths of Christ, and that for purposes too carnal to be approved by upright men, when their Eyes are open. But my present concern is with such of the pretended Confuters of this Book, as deserve *any regard*. Several of them plainly avow *Crispianism* in its vilest Doctrines: Others divert the Controversy to occasional expressions, upon which the cause I manage had no dependance; but these agree with the residue of their Associates, to mis-represent my Principles, and with clouded confusion to state their own. Tho' the disingenuity of my *Antagonists* would be sufficiently manifest, upon the Reader's perusal of the places they cite out of my

I i

Book;

Book ; yet that I may not give Satan any advantage against the *Cause of Christ*, wherein I am engaged, I shall propose the considerable Objections offered against this Book, and shew, where *on my part* the difference is not, and wherein it truly consists, between me and the Objectors ; if their exceptions are *sincerely* made.

## S E C T. I.

*A Reply to the Objections in a Paper signed by several Brethren.*

SECT. I. I SHALL chiefly insist on a Paper, signed in the year 1692. by Mr. Griffith, Mr. Cole, Mr. Mather, Mr. Chauncy, Mr. Trayl, and Mr. Richard Taylor ; and in part printed in *Neonomianism unmasked*, part iii. pag. 96. Wherein they except against the following places in *Gospel-Truth stated*, under these Seven Objections.

Obj. I. *We find Truth and Error not rightly stated in several particulars ; Chap. ii, v, vii, viii, xii, xvi, xviii, xix. and in other places.*

*Answ.* THE meaning of this Objection (as further explained by one of the principal of these Brethren,) is, That what I state as *TRUTH* in the beginning of each  
of


of these Chapters, they esteem to be an *ERROR*; and what I call an *ERROR*, they think to be a *TRUTH*. The Reader cannot be just to himself, or me, if he peruse not what I call *Truth* and *Error*; and then let him excuse the Objectors from favouring the very dregs of *Antinomianism*, especially if he know what those *other places* be, which they thought less fit to mention.

SECT.  
I.

Obj. II. *Under a colour of opposing some old Antinomian Errors, (which we from our hearts abhor,) he falls in with them in their main Principle of vacating the Sanction of the moral Law. Pref. pag. ix, x. Book, pag. 142, 147.*

*Ans.* (1.) IT were their interest, that they could (without a breach among themselves) agree to name one *Antinomian Error* they abhor; when this Book states so many, their Advocates plead for each, and they have so often been called thereto in vain. Not to mention, how their Pulpits entertain, and they patronize, such as Mr. *Davies*, Mr. *Jacob*, &c.

(2.) As for their own opinion concerning the *Law*, it comes in effect to worse than the Error they object against. They are for the *Law* given to *Adam* (and no other) to be in force; but behold the manner! *viz.* The *Law* delivered to *Adam* as a Covenant of works, promising life upon

SECT. no lower conditions than perfect obedience, and threatning death for the least sin, I.  is still *the only Law* or Covenant, that appoints to Sinners the conditions of obtaining Salvation. But if we *object*, that by this notion all men must be unavoidably damned: They *answer*, Every *elect* person hath already fulfilled *Adam's Law* or Covenant *in Christ*; that is, the *Elect* have in *Christ* endured the curse to the Satisfaction of Justice, and perfectly obeyed its precepts too; and therefore they are justified before God by *Adam's Law*: Nor doth the Gospel require Faith or Repentance, as any condition of Pardon or Life, nor denounce any threatning for the want of them, or for any other sin.

THIS being their notion of the *Law*, who sees, what more influence it can have upon Practice, than if its Sanction (if not Precept too,) were vacated? For the *Curse* can be of no use to deter such from sin, who have already endured it, and are guilty of unbelief if they any more fear it, or any other threatning for sin. Nor yet can imperfect Obedience avail for any benefit, when *no Promise* is made thereto: Nay, the *Elect* having perfectly obeyed in *Christ*, are therefore entitled by *Adam's Law* to its entire reward: But as for others, they have *no conditions* proposed to them, for escaping the *Curse*, or obtaining the *Blessing*. And thus they make the *Law* to be

*passed*

*passed into a Sentence, (viz. a mere justifying Sentence upon all the Elect, and an irrevocably damning Sentence upon all the Non-elect;) which is far worse, than what they exclaim against as an Error in others; who use that phrase, to shew that the Reward is not attainable by the Obedience of them who have once sinned; while yet they assert a remedial Law with Threats and Promises, affecting the fears and hopes of men as they obey Christ, yea, and the Law-curse to abide on unbelievers: Whereas by this notion all such Guards are wanting. I shall now state this point as it concerneth me.*

THE *Difference is not*, (1.) Whether the preceptive part of the moral Law be a rule of manners, and every violation thereof *a sin*? (2.) Nor whether all who *believe not*, are *still* under the Curse of the Law? (3.) Nor whether we are *still condemnable* by the Law for the defects of our Obedience, except the Gospel did provide a Pardon? (4.) Nor whether the *Obedience of Christ*, for which we are justified, must be at least *adequate* to the moral Law? All these I affirm, *G. Truth*, pag. 165, 64, 142, 117, 17, 46. Pref. pag. ix. (See also *Def. of G. Truth*, pag. 300.) And therefore it is a false Charge, that I hold *the Sanction of the moral Law is vacated*: I never said it. It is true indeed, I said, *The Sanction is so removed*,

SECT. *as not to hinder our Relief by the Gospel;*

I. pag. 147. which if it were not, our Case were as desperate as the Devils. I affirmed also, *It is a false notion of Free Grace, that when the Curse of the Law is removed, (as it is from Believers,) God cannot express any displeasure against them when most provoked;* pag. 264. The plain meaning whereof is, That tho' believers are delivered from the *damning Curse of the Law*, yet there be many penal Afflictions threatned in the Gospel for such sins as believers may fall into. I also said, *The Gospel hath another Sanction to the preceptive part of the Law, as taken into the Gospel;* Pref. pag. ix, x. which must be true, if the Redeemer enjoin those Precepts, and the Gospel have a Sanction. But tho' I say in this respect there is *a Change*, yet this hinders not, but that those Precepts, considered as still in the moral Law, are under the *same Law-Sanction* as they were at first.

THE *Difference is*, (1.) Whether by the Curse of the Law the sins of the Elect are imputed to them to condemnation, *in foro Justitiae*, while they are unbelievers? This they deny, and I affirm. (2.) Is perfect Obedience to the moral Law the lowest condition of Salvation proposed by Christ to sinners? This they affirm, and I deny. (3.) Are Infidelity, Impenitency, and reigning Wickedness, as much the  
accepted

accepted conditions of Gospel-Pardon and SECT. Salvation, as *unfeigned Faith, true Repentance*, and *sincere Obedience*, tho' each be imperfect? This they affirm, and I deny. I. Of which more hereafter.

Obj. III. *To supply the room of the moral Law vacated by him, he turns the Gospel into a new Law, in keeping of which we shall be justified for the sake of Christ's Righteousness; pag. 49, 138, 152, 229. making qualifications and acts of ours a disposing subordinate Righteousness, whereby we become capable of being justified by Christ's Righteousness. Pag. 60, 61, 69, 76, 108, 112, 114, 124, 142, 155, 159.*

*Answ.* READ the places, and thou wilt be convinced, these men will have the *Object* on whom the justifying Act of God terminateth, to be an impenitent Infidel; whereby we shall be *justified* as much by *works* as by *faith*, that is, by neither. *Abraham* would not be the *pattern* of a sinner's Justification, for he *believed* that he might be *justified*. Nor could *faith* in any sense be *imputed for righteousness*; for it would not be *Christ believed on* who justified, but *Christ not believed on*. All which are contrary to the very scope of *Rom. iv.* as well as to the inferred conclusion, *ver. 23, 24.*

THE *Difference* is not, (1.) Whether the Gospel be a *new Law* in the *Socinian*,  
I i 4 *Popish*,

SECT. *Popish*, or *Arminian* sense? This I deny.

I. See it stated, *Defence of G. Truth*, pag. 346, 347. (2.) Nor whether *faith*, or any other grace, or act of ours, is any atonement for sin, satisfaction to Justice, meriting qualification, or any part of *that righteousness* for which we are justified at God our Creator's Bar? This I deny in places innumerable; yea, in those objected, pag. 112, 114, 124. (3.) Nor whether the Gospel be a Law *more new* than is implied in the first promise to fallen *Adam*, proposed to *Cain*, and obeyed by *Abel*, to the differencing him from his unbelieving brother? This I deny. (4.) Nor whether the Gospel be a Law that *allows sin*, when it accepts such *graces* as are *true*, tho' short of perfection, to be the *conditions* of our personal interest in the benefits *purchased by Christ*? This I deny. (5.) Nor whether the Gospel be a Law, the promises whereof entitle the performers of its conditions to the benefits as *of debt*? This I deny, pag. 64, 67.

THE *Difference is*, (1.) Is the Gospel a *Law* in this sense? *viz.* that God in Christ *thereby commandeth* Sinners to repent of sin, and receive Christ by a true operative faith; *promising* that thereupon, they shall be united to him, justified by his righteousness, pardoned and adopted; and that persevering in faith and true holiness, they shall be finally saved; also *threatning*,  
that



that if any shall die impenitent, unbeliev-  
 ing, ungodly rejecters of his grace, they  
 shall perish without relief, and endure  
*forer punishments* than if these offers had  
 not been made to them. (2.) Hath the  
 Gospel a *Sanction*? that is, Doth Christ  
 therein inforce his commands of faith, re-  
 pentance, and perseverance, by the fore-  
 said promises and threatnings, as motives  
 to our obedience? Both these I affirm; and  
 they deny, saying the Gospel in the larg-  
 est sense is an *absolute promise* without pre-  
 cepts or conditions, and a *Gospel-threat is*  
*a Bull*. See this Law and Sanction prov-  
 ed, pag. 145, to 159. and *Def. of G.*  
*Truth*, pag. 348, & *seq.* (3.) Do the  
 Gospel-*promises* of benefits to certain graces,  
 and its *threats*, that those benefits shall be  
 withheld, and the contrary evils inflicted  
 for the neglect of such graces, render those  
 graces the *condition* of our personal title to  
 those benefits? This they deny, and I af-  
 firm. (4.) Are impenitent *Infidels* while  
 such, *incapable* by the Gospel-constitution,  
 to be justified by Christ's righteousness?  
 This they deny, and I affirm. (5.) Do  
 the *promises* of the Gospel infallibly entitle  
 by gift, the performers of their respec-  
 tive conditions, to the benefits promised  
 thereupon? This they deny, and I affirm.  
 (6.) Seeing the Gospel promiseth pardon  
 and life to all such as believe, (to be en-  
 joyed in the virtue of Christ's obedience,)

SECT. is *faith imputed for righteousness*, as far as

I. it is the performed condition upon which the Gospel-promise gives pardon and life to him that believeth, in *opposition* to him who believeth not? This I affirm, and they deny: Of which more hereafter,

MIGHT not Peace be more in prospect, if we could distinguish, [1.] Between a *Command* exacting and directing duty, and a *Promise* determining some degree of that duty to be the *Condition* of a benefit? This would convince us, that the Gospel is not a Law that *allows sin*. [2.] Between benefits considered as to be *merited by us*, and *applying to us* those benefits as merited and procured by Christ. [3.] Between God's adjusting a right to, and distributing benefits by *governing Justice* towards man without a Mediator; and by *governing Grace* giving a right and distributing benefits to sinners, for our *Mediator's sake*; by whom Satisfaction was made to governing Justice, and those benefits purchased.

Obj. IV. *He denies the Covenant of Grace to be made with Christ as the Second Adam, and in him with all the Elect as his seed; pag. 59. and that the Covenant is pleadable by us, as it was made with Christ. Pref. pag. x.*

*Ans.* CONSULT the places, and you'll find, all the cause for this is, that I distinguish

distinguish the *Covenant of Redemption*, wherein Justice fixed the terms of the *im-* SECT.  
*petration* of benefits, which Christ alone I.  
 was engaged to perform; and the *Gospel-*  
*Covenant*, (which for distinction sake I  
 called the *Covenant of Grace*,) the terms  
 of which we are to perform, tho' in the  
 strength of Christ it is that we do that.

THE *Difference is not*, (1.) If you call  
 the *Covenant of Redemption* by the name of  
 the *Covenant of Grace*, whether it was made  
 with Christ? This I affirm in the objected  
 place. (2.) Nor whether Christ engaging  
 in the *Covenant of Redemption*, may be  
 called the *Second Adam* so far, as that  
 what he engaged was for the Salvation of  
 all that shall believe; and that no man  
 can be saved, but in the virtue of *his righ-*  
*teousness*; and he hath undertaken, that  
 the Elect shall believe and be saved? This  
 I oft affirm, pag. 44, 63. (3.) Nor whe-  
 ther all men may encourage themselves in  
 prayer, by what was promised to Christ,  
 and by the absolute promises of Grace?  
 This I affirm. (4.) Nor whether the *Gos-*  
*pel-Covenant* gives *Christ's Seed*, that is,  
 believers, a right to plead Christ's *perform-*  
*ance of the terms of the Covenant of Re-*  
*demption*, as their Security of enjoying  
 what was promised to *Christ for his Seed*,  
 and is in the *Gospel-Covenant* promised to  
*themselves*? All I thus affirm.

THE *Difference is*, (1.) Ought we to  
 distinguish

SECT. I. distinguish between the *Covenant of Redemption*, which adjusteth the terms of Satisfaction, and *Impetration of Salvation for us*, (which Christ alone was to perform,) and the *Gospel-Covenant*, which appoints the way and conditions of applying to us that impetrated Salvation? This they deny, and I affirm. (2.) Was the *Covenant of Redemption* made with all the Elect? that is, Did the Elect covenant with God, that they should make their Souls an Offering for Sin, or that Christ should make his Soul an Offering for Sin? This they affirm, and I deny. (3.) Were the Elect, while unbelievers, properly the seed of Christ? This they affirm, and I deny; because Christ was to raise a seed by making them believers, and the Elect were given him so to raise. (4.) Can any unbeliever plead with God, that he hath a personal right to the promise of the first grace, and that God were unfaithful to him if he give it not? This they affirm, and I deny; tho' I grant, Christ can plead it, and the giving it is an act of faithfulness to him. (5.) Is the *Gospel-Covenant* made personally with fallen man? that is, proposed to all men where the Gospel comes, and ratified absolutely to believers for their interest in its benefits? This they deny, and I affirm. (6.) Is the *Gospel-Covenant*, which offers salvation to sinners on the terms of faith and repentance, made between the  
 Father

*Father* as one party, and between *Christ* and *us* in *him* as the other party? Or is it made between *God* in *Christ* as one party, and *us* as the other party? The former they affirm, and I deny; because so it could not be the *Testament* of *Christ*, which it plainly is: The latter they deny, and I affirm; because the true question will be, Is *Christ* to believe and repent for *us*? and is *his doing so* the condition of our obtaining the pardon, which the Gospel promiseth, and which he procured by his obedience? Nor can I forbear to wonder that men think, if *thou Sinner* wilt believe, and if *thou Christ* wilt enable *Sinners* to believe, should be the same condition; whereas *enabling* is *Christ's* act, but *believing* is our act; and *this our Act* is the Gospel condition.


Obj. V. *He teacheth, that the Righteousness of Christ is imputed only as to effects, with the purchase of a conditional grant, viz. this proposition, He that believeth shall be saved.* Pag. 43, 57.

*Ans.* My words are, pag. 44. “ Besides these effects being made ours, the very righteousness of *Christ* [it self] is imputed to true believers:” and pag. 43. “ *Christ* merited for all the *Elect*, that they should in his time and way be certainly partakers of its saving effects; and did not only purchase a conditional grant,

SECT. "grant, viz. this proposition, *He that believeth shall be saved.*" Do not they induce men to think, that I said, we are partakers *only of the effects* of Christ's death; but that *his righteousness* it self is not imputed to us? Also that I denied, that Christ merited for *all the Elect*, that they should believe and be saved? Which are so contrary to my words, that it should induce all honest men to deprecate the power of a faction.

THE *Difference is not*, (1.) Whether *Christ's righteousness* it self be imputed to believers, as well as that *the effects of it* are possessed by them? This I oft affirm. (2.) Nor whether Christ hath merited, that *all the Elect* shall certainly believe and be saved? This I affirm.

THE *Difference is*, (1.) As to the *Covenant-Grant*, Whether the Gospel-offer and promised Grant to fallen sinners, viz. that *if they will believe they shall be saved*, be merited by Christ? This they deny, and I affirm; because God might, as consistently with his Justice and the honour of his Government, *save believing sinners* without a respect to Christ's merits; as offer and promise *Salvation* to sinners, *if they will believe*, without a respect to the Death of Christ, as what vindicated his Justice and Government in treating thus with sinners, whom *his own Law condemneth*; nay rather, because his *saving of believers*

*believers* after such a grant, is an act of SECT.  
*faithfulness to them*, that being the execu- I.  
 tion of the Gospel-grant, to which he is   
 self-engaged by his word. (2.) Whether  
 the death of Christ is legally esteemed to  
 be endured *by us*, and his obedience to be  
 performed *by us*? Or whether they are  
*imputed* to believers, as their *pleadable se-*  
*curity* for their pardon and title to eternal  
 life in the right of Christ? The former  
 they affirm, and I deny: The latter I af-  
 firm, and they deny; because it allows  
 them not to say, that *they* are adjudged  
 by God legally to have made *Satisfaction*  
*to Justice*; as they must be, if they en-  
 dured those Sufferings *in Christ*, which  
 were *accepted* for Satisfaction; unless  
 they'll say, that Christ's Sufferings were  
 not so accepted for Satisfaction. Nor will it  
 permit them to conceit, they are *as righ-*  
*teous as Christ*, which they must be, if  
 they are adjudged to have perfectly *obeyed*  
 the Law *in him*: Nay they must be *as*  
*holy as Christ too*, unless they can be justi-  
 fied without habitual holiness by a Law  
 that requireth habitual holiness to perfec-  
 tion. Not to insist how inconsistent their  
 notion is with *forgiveness of sin*; unless  
 that man be *capable of pardon*, whom  
 God judgeth to have suffered the penalty,  
 to have perfectly obeyed, and to be ha-  
 bitually holy, according to the full de-  
 mands of the Law. To do, suffer, and  
 be

SECT. be all this *in Christ*, and yet be pardoned  
 I. *for the sake* of what *he* suffered, was, and  
 did, I cannot reconcile; unless I could find,  
 that we are *not pardoned* for the sake of  
 what *he* did and suffered, or that he did and  
 suffered somewhat for our pardon which we  
 are not judged to do and suffer *in him*.

I HAVE largely treated of the matter  
 of this Objection, in *Man made righteous*,  
 pag. 87, to 94, and in the *Answer to the*  
*Report*, pag. 452, to 455, as a reply to the  
 Reverend Mr. *Humfrey* and Mr. *Lobb*. Yet  
 I will offer a few thoughts on this point.

[1.] Mr. *Humfrey* ordereth his concep-  
 tions, as if there were no *Covenant of Redemp-  
 tion*, or *Law of Mediation*; and thence de-  
 nies *the Imputation of Christ's righteousness it  
 self* to us: For *in se*, amounts to no more,  
 in opposition to me. Mr. *Lobb*, with these  
 Brethren, speak in the other extream, as  
 if there were no *Gospel-Covenant*, or *Law*,  
 but only a *Covenant of Redemption*; and  
 this leads them to deny a *Gospel-righteous-  
 ness*. Whereas a due regard to both these  
 Covenants, renders the *imputed righteous-  
 ness of Christ*, and a *Gospel-righteousness*, very  
 consistent; the *former*, as securing us Sin-  
 ners against the *Challenge of Justice* at the  
 Creator's Bar; the *latter*, at the Redeemer's  
 Bar, against the *Charge of rejecting Gos-  
 pel-Grace*. Without the *first*, no *Sinner*,  
 tho' a *believer*, could be saved: And if  
 there be no such thing as a *Gospel-right-  
 teousness*,



*teousness*, all invited Sinners must have an equal interest in the *Salvation offered*, as well as in the *Offer of it*, unless Christ will not judge them, or judge with respect of persons: Of which hereafter.

SECT.  
I.

[2.] I ASK no more as to a *Covenant of Redemption*, than such a transaction between the Father and his Son our Mediator, whereby it's agreed, that if the Mediator should *make his Soul an offering for sin*, he should *by his knowledge justify many*, and that *whoever believed on him should not perish, but have everlasting life*.

Isa liii.  
10, 11.  
John iii.  
16.

[3.] HERE is a *Promise made to Christ*, of the *Justification and Salvation* of all Believers; the only *condition* of which promise is the *death* of Christ, supposing his obedience adequate to the Law. The *faith* of men is no *condition* of this promise, but a *description* of the Sinners whose *Salvation* is promised to Christ in reward of his death: (The Elect's being made believers is secured by another article :) And to Christ it is a reward *of debt*, because the *condition* when admitted was proportioned by the claim of Justice.

[4.] UPON Christ's *performance* of this condition, *viz.* dying, this promise entitles him to this reward, *viz.* that all believing men, tho' fallen, shall be justified and saved: Which, considered as pursuant to this agreement, must be in the *sole right* of Christ, whose reward it is, and who

SECT. alone performed the condition of it.

I. [5.] THE Justification here promised being the Justification of a believing Sinner, and to be in Christ's right, it cannot be a. constituting or declaring him, one that hath never sinned, or that hath satisfied for his Sin: For this is neither true, nor possible; nor will the Law as to its violated precept admit the first, tho' it hath nothing to object against the Lawgiver's admitting a Satisfaction *equivalent* to its penal Sanction, and thereupon his pardoning the believing Sinner. Nor yet is this Justification to be taken in so low a sense, as to be only a Pardon as an act of mere Sovereignty, which secures that the criminal shall not be punished, but cannot be called *Justification*. But it imports, that the believing Sinner shall be pardoned *upon Christ's Satisfaction*, and be declared by God *not punishable* according to the curse of the Law; because the Lawgiver, as above the Law, yet securing the ends and honour of it, hath ordained, agreed, and promised, that Christ's Death should be admitted to satisfy for all the believing Sinner's offences; and that he should be pardoned upon that, but yet *in his right* who made that Satisfaction. To be rendered and declared thus unpunishable, is *Justification*. And note, the matter in issue before a Judge when a man is accused as a Criminal, is this, Is he punishable, or is he

he

he not punishable? A Charge of faults takes no place as to a penal Sentence, if that Sentence lieth not against him for those faults; and where it lies not against him, the man is justly absolved from Condemnation. It's this Satisfaction of Christ by his death, upon which God declares the curse of the Law cannot oblige the believer; tho' it is not *by the Law* God passeth that Sentence, but *by his promise*: The Law cannot *condemn* him, because the Lawgiver hath admitted a Satisfaction; but it is not the Law that *justifieth* him, because it declares no Sinner's absolution upon another's Satisfaction. See *Rom. viii. 33, 34.* ΤΙΣ ΕΥΚΑΛΕΣΕΙ; *who shall lay any thing to the charge of God's Elect?* what man or Devil shall object their Crimes, as obliging them to punishment? *It is God, the supreme Lawgiver and Judge, that justifieth;* he admitted a Satisfaction, and acquits them upon it: ΤΙΣ ΟΚΑΤΑΚΡΙΝΩΝ; *who is he that condemneth?* that is, Is there any who urgeth the Sentence of the Law, the heinousness of their Crimes, or the insufficiency of the Satisfaction, in bar to his justifying them? He answers, *It is Christ that died.* Here's death for death; the death of the Lord of Glory, instead of the Sinner's death; and therefore God is not unjust, nor the Law injured, tho' the Sinner is pronounced unpunishable.

THE like might be said, as to Adoption

SECT. to Glory upon the merits of Christ; but I  
 I. want room to insist on this branch of Justification.

[6.] WHEN Sinners do believe, they come under this Promise to Christ, and God *judicially declares* them the *described* persons, in whom that promise to him is to be performed; *accounting* his death their security for their possessing that promised Justification and Salvation, to which he is entitled as part of his reward for enduring death: Moreover, he acknowledgeth Christ's death, and his right thereupon, to be the very *consideration*, upon which he acquitteth these believers as *not punishable* with destructive punishments; and that no other satisfaction or merit is demandable from them; they being the persons, who by the Covenant of Redemption were to be acquitted for what he did and suffered. It's true, the Gospel enumerates the *effects* of Christ's death which believers are to receive in his right, and it promiseth the same *to themselves personally*; but the Gospel-promise to them supposeth this Covenant of Redemption with Christ, as what accounteth for the grounds upon which such Gospel-promises could be made to *fallen Sinners*, and stateth their original security for possessing them now that they are believers.

[7.] THIS *Application* of Christ's death to believers as their security, his *judicial accounting*

counting them the Persons in whom the Promise made to Christ is to be performed, and God's giving them Pardon and eternal Life, as the merited reward of his death and obedience, gives just ground for us to say, *the Righteousness of Christ is imputed to believers*. They do not only enjoy Pardon, Adoption, and such other effects of Christ's death; but *his Righteousness it self* is imputed to them, relatively to that Pardon, &c. Nor is less imported in our Prayers, that God would pardon and save us for the sake of Christ's death and agonies; and sprinkle his Blood upon us, and the like.

To make the utmost sense of such expressions, to refer to *his purchase* of the Gospel-Covenant; were to confine his merits to the procuring of the Gospel-Offer, and to disown the benefits *granted* by that Covenant, to be the rewards *merited by Christ* according to the Covenant of Redemption, which gave him a right to our enjoyment of them. Surely God *gives* us Pardon and Salvation for Christ's sake, as well as he *promiseth* them for his sake; especially when they are supposed to be *purchased by him*, before they are promised to us on Gospel-terms: Neither should our Faith neglect to rest on Christ's death as the price of Pardon, with the promise made to him that our Pardon should be the reward of his death, as well as it ought to rely on

SECT.

I.



SECT. the Gospel-promise *made to us*. But to add  
 I. no more, How can Mr. *Humfrey* deny *the*  
 ~~~~~ *Righteousness of Christ itself* to be imputed  
 to us *as our pleadable security*, unless he'll  
 deny that Christ's Righteousness is the *me-*  
*riting cause* of our Pardon and eternal  
 Life? Seeing any one that enjoys a benefit  
*as merited for him by another's Act*, hath  
*that meriting Act* imputed to him as his  
*pleadable security*, for his possessing that me-  
 rited benefit in the right of him who per-  
 formed that Action; this Action of him  
 who merited is accounted to this other  
 person, in bar to *Challenges* against his en-  
 joying what was procured by it, tho' he  
 be not accounted the person who perform-  
 ed that Action.

HAVING asserted *an imputed Righteous-*  
*ness*, as far as the Scriptures warrant, as the  
 safety and peace of a Christian require, and  
 as can consist with the general offer of  
 Salvation, and with Christ's proceeding  
 with men as that offer is accepted or re-  
 fused; I shall annex some hints concerning  
*Gospel-Righteousness*, in conformity to the  
 Gospel-Law as a Rule of Judgment.

1. THE Transactions in the Covenant  
 of Redemption left room, and made way,  
 for Christ's gracious and sapiential Govern-  
 ment of fallen men, as rational Creatures,  
 (under restored influences,) and for his  
 judging us as Objects of offered mercy.  
 His *perfect Righteousness* precluded not a  
 rectoral

rectoral way of his *applying* it, with the effects thereof: *His right* to the believers Pardon and Glory, is consistent with a Rule of giving them a *personal right* thereto; wherein his acquired Authority and Government over man shall be acknowledged, the Operations of the Holy Ghost honoured, and his purchased benefits used *as motives*, to make us such as were by the Covenant of Redemption to be pardoned and glorified in his right, *viz.* Believers.

2. OUR blessed Redemer, by the Gospel, declares what he had suffered and acquired, and therewith proclaims an Offer of his purchased benefits to fallen Men, (not Devils,) *commanding* their acceptance thereof; with a *promise* of investing them therein upon their compliance, and *threatning* their final refusal with the want of these offered blessings, and becoming more miserable. That this is *the Will of Christ*, is past doubt: And it must be the Gospel-constitution; for it cannot be God's Language by the Law or Covenant given to innocent *Adam*, which saith nothing of it, nor could say any thing of it consistently with it self. That this *Will of Christ*, thus commanding, promising, and threatning, is the *Gospel Law*, I have elsewhere proved: And a very fit Instrument of Government it is, over fallen Man under *offers of mercy*; because here's a Rule set for invited

SECT. Sinners, to be *judged by Christ*, and to try  
 I. *themselves*, and they are excited to holy  
 diligence, by what affects men's warranted  
*hopes and fears.*

3. WITHOUT the Gospel-Law, as an Instrument of Government over fallen Man, Christ could not without respect of persons *judge invited Sinners*, as accepters or refusers of his tendered benefits; nor could Men upon Self-examination *judge of their present State*, whether still condemned, or saved from wrath. Not to mention, how Despair or Presumption must abate men's *diligence*, when no promise is made to any Graces, or Duty, short of that sinless Perfection, which was become impossible to fallen men. For,

(1.) WITHOUT a Gospel-Law, how could Christ *judge invited Sinners*, as accepters or refusers of his offered Pardon? An offer hath been made to many who shall then be *condemned*, as well as to the saved; and to prevent a *respect of persons* among these, the Accepters of this Pardon must have more title to Salvation than the Non-accepters. Say not, *Christ condemns them by Adam's Law, as Sinners*: For Pardon was offered to them, when they were Sinners condemned by that Law; and the *accepters* are by the same Law as justly condemnable as themselves, but that the offered Pardon is *given* to those accepters, which is *denied* to these who did not accept of it;  
 yea,



yea, God saith, it's denied to them because of their Non-acceptance. SECT.  
I.

IF you object, *Christ died for the accepters of Salvation, and therefore he then solemnly adjudgeth them to life: but he died not for those whom he then condemns.* I answer, This would make the matter in issue at the Judgment-bar to be, Whom did *Christ die for*, and for whom did he *not die*? and not, Who accepted or refused his offered Salvation? A strange notion of any judicial proceeding at that day; and contrary to every description the Scriptures give of the last Judgment. See *2 Thes. i. 7, &c.* and *Mat. xxv. 21, &c.* But I ask, If *Christ died not at all* for any then condemned, how came Salvation, which is the effect of Christ's death, to be *offered* to them? If you say, *It was not offered to them*, tho' living under the external Call of the Gospel; it's a giving the lye to the plainest Scriptures: *Mat. xxii. 3, 9. Act. xiii. 38.* And can you tell, how they are said to *neglect Salvation*, and to *put it from them*; *Act. xiii. to be condemned, because they believed not*; *46. John iii. 18.* yea, and to be *more sorely punished* for refusing Salvation? And again,

(2.) No man without this Gospel-Law could be *assured*, whether he be at *present* in a State of *Salvation* or *Condemnation*. By *Adam's Law*, the best will see himself condemnable as imperfect. And if there be no promise of Salvation to Faith, the *believer*

SECT. *liever* must say, "I may be condemned,

I. "tho' I know I have true Faith:" And if  
 ~~~~~ Salvation be not by the promise confined to  
 the believer, and the unbeliever excluded by  
 the threatenng, the *unbeliever* may say, "I  
 "may (as I am) be delivered from wrath,  
 "tho' I am sure I have not Faith." By  
 which it's plain, Assurance is impossible;  
 offers of life to any besides them who will  
 be eventually saved, and even a final Judgment,  
 must be denied, if there be not a  
 Gospel-Law. Now therefore,

4. THIS Acceptance of the offered Salvation,  
 being the *performed condition* of the Gospel-Law,  
 is fitly called a *Gospel-righteousness*, and is so at the Redeemer's bar.

Rom. iv.  
9, 22.

*Faith* (as the Apostle saith) is imputed for  
*righteousness*; and its *Sincerity* is instanced  
 in sincere obedience, which is called *righteousness*  
 generally in the Word of God, even when it is  
 short of perfect obedience.

SHOULD it be said, *Acceptance is naturally necessary, to make any offered benefit to become ours.* I answer, That if this were true, (which it is not,) yet that doth not here exclude the *instituted* place and use of it as a *condition*, especially when it is a *moral* Acceptance. The offer is made, to *incline* us to this Acceptance; and final *non-acceptance* is not only a threaten'd *bar* to our obtaining the offered Salvation, but a *Cause* of greater punishment: Yea, and every sort of Acceptance will not serve, but

but it must be according to what's appointed by Christ in his *conditional offer*. I ask, Will a proud contemptuous Acceptance, from a mind resolved to abuse the blood of Christ as an encouragement to rebellion, avail a sinner to Salvation? And yet men may be *content* to enjoy, and be *persuaded* they have Christ for pardon and glory, in this very manner.

AGAIN, if it be argued, *This Acceptance, tho' extended to the Rule the promise limiteth its offer by, is not sinless obedience, nor perfect; and therefore is not any righteousness.* I answer, (1.) That this prejudiceth not; for it is not to *merit* any thing, nor to be a *satisfaction* to Justice, or *atonement* for sin, but only to be a *condition* of applying to us *by gift*, what Christ merited by his perfect righteousness, and supports by his right. And, (2.) If it were sinless obedience, it would be inconsistent with our Salvation's being by the merits of a *Redeemer*; and it is in the *virtue* of his righteousness that *Faith* is an accepted *condition*; and being a *condition*, it is a *righteousness* as to judicial proceedings, by that Law which appointeth that condition.

AND if it be still said, *This is too low a thing, to be accepted by Christ as a condition.* I answer, (1.) It is what *he* is pleased to appoint; and not unfitly: For it is *his own gift*; it's a great instance of *Divine power*, considering the *depraved state*

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I.

1 Cor. vi.  
11.

state of fallen man ; and this, which in his address to men he fixeth to be a *condition*, is what in the Covenant of Redemption did describe such Sinners as should be saved in his right. Further, This will reach the end of his *acquired Government* over fallen man ; it's the seed and principle of *Perfection* ; and thereby we are *justified by the Spirit of God*, and indebted to *him* as well as to the Father and the Son for our Salvation. But, (2.) Seeing that Christ addresseth himself to Sinners by general Offers of pardon and final glory, and judgeth them as these Offers are entertained, it follows, That as there must be some *discriminating condition*, or all the invited should be saved ; so that condition must be either *sinless Perfection*, (by which all would be condemned as refusers;) or *sincere Acceptance*, as the Offer determineth, *viz.* the Faith of a penitent heart, in due time working by Love, and producing sincere Obedience, (which is what I insist on;) or it must be *impenitent Infidelity* ; and then the Offer must run thus, “ Oh fallen Sinners, If you will despise my Grace, reject my Scepter, abuse my Blood, and refuse to turn to God by me, and nevertheless conclude I am yours, you shall be pardoned and saved by my merits.” Now would this become Christ's mouth, or tend to recover fallen man, better than this following Offer, *viz.* “ Oh Sinner,

“ Sinner, repent of thy sins, and credit, SECT.  
 “ receive, and rely on me as thy Prophet, I.  
 “ Priest, and King, and thou shalt be  
 “ pardoned, and eternally glorified, for  
 “ the sake of my merits.”

WHEN some men say, *We must come to Christ as Sinners*, in opposition to such who contend for this *last Offer*, they must intend the Gospel-offer to be upon the terms of *Impenitency and Infidelity*. For if they meant by *coming to Christ*, a true Gospel-acceptance of Christ, then no man can be said to come to Christ as an impenitent unbelieving Sinner, tho' a Sinner; for his *coming* is his *penitent believing*. And if they mean by *as Sinners*, that we must accept of and rely on Christ for Pardon as *guilty Sinners*, and for Sanctification as *impure Sinners*, and that we bring nothing with us to Christ that meriteth or makes amends, they *abuse us* in saying we disagree with them. But yet we abhor their notions, who intend by *coming to Christ as Sinners*, that the impenitent Infidel may *persuade* himself that Christ is his; and that we shall obtain Pardon *no more* upon Repentance and Faith, than if we be impenitent Infidels; which is a disbelief of the Gospel, and giving Christ the Lye. But further,

5. JUSTIFICATION being a *forensic* act, that upon which *the Law a man is tried* by doth *acquit* him from its threatened

SECT. ned penalty, and entitle him to its promised benefits, is so far a *justifying righteousness* by that Law. The case is not altered, by the Law being a *Law of Grace*: For upon a man's *reading*, he is to be acquitted by the Law that allows *benefit of Clergy*, tho' he be condemnable by that Law which makes Felony capital; and there the Issue is not, Is he a *Felon*? but did he *read*, or no? and consequently, is he to die, or no? Laws concerning *Testamentary Gifts* do found a Claim upon the *conditions* appointed by the Testator, tho' never so *undeserving* in themselves. By these the trial is not, What *proportion* the condition beareth to the value of the Legacy? But is that condition performed, which the Testator appointed? And thus,

6. THE cause depending as to the *Redeemer's Bar*, and to be tried by the *Gospel-Law*, is this; Is this man a true believer and accepter of the Pardon and Salvation offered by Christ? and consequently, one whom the *Promise* entitles by gift to Pardon and Salvation *in Christ's right*, and to Christ's Obedience for the securing of it? Or is he an unbeliever and rejecter of Salvation? and consequently, notwithstanding Gospel-offers, abides under the Sentence of the Law of works, and is condemned by the Gospel to *sover punishments*, as well as excluded from the offered Salvation? In order to the judicial *deciding* this matter,

the

the hearts and ways of men give evidence, and the Judge that knoweth all things doth justify one as a believer, and condemn another as an unbeliever. The Gospel did not denounce Death against, but promised Pardon and Life to all true believers; and therefore Christ judging by this Gospel proceeds upon the truth of their Faith, notwithstanding their consistent Imperfections, and that it is not a Righteousness that would justify them by the Sanction of *Adam's Law*. That legal *perfect Righteousness*, this Gospel-Law enjoineth not as a condition, but supposeth it performed by Christ, before he made this offer. And therefore Faith is not a Righteousness subordinate to Christ's Righteousness, in such a sense; as if Christ's Righteousness were not of it self a sufficient justifying Righteousness to satisfy Justice, merit Glory, and secure a believer's possession of eternal Life: But the sense is, that the Gospel-Law which appoints Faith to be a condition, is a Law subordinate to the Law of mediation; so that upon performance of this condition, the Sinner dependently on Christ's right, becomes personally entitled to Christ's righteousness, as his security for enjoying those saving effects which it purchased for him according to the Law of mediation, and which are promised to himself by the Gospel-Law. And therefore the *Righteousness of Faith*, is so far from contributing

SECT.  
I.



SECT. any thing to Christ's merits or satisfaction

I. to Justice, that it is it self accepted and secured at God's bar by the *Righteousness of Christ*, which alone, and fully, answered the ends of *Adam's Law*. And hence,

7. THE Promises of the Gospel-Law have such a respect to what *Christ* did and suffered pursuant to the Law of mediation, to procure the Pardon and Salvation which the Gospel promiseth to believers, that they all lead us to acknowledge and rely on *his Righteousness*, as what procured the promised Pardon and Salvation, and what is imputed to us to secure us against the Challenge of Justice, and the Law, to which our defects, guilt, and forfeitures would otherwise subject us, notwithstanding our Faith. But still,

8. JUSTIFICATION by the *Righteousness of Christ*, and Justification by the *Righteousness of Faith*, are in the Gospel so connected, mutually connoted, and inseparable in their Subject, that they are expressed as if but one only Act; and yet, they are very distinguishable.

THERE is no Justification of our persons by Christ's Righteousness *without Faith*; for by the Covenant of Redemption, it was promised to Christ for none but such as should believe, and for all such; and by the Constitution of the Gospel it is promised to all believers, and *Faith* made a *condition* of our personal interest in  
Christ's



Christ's Righteousness for Justification unto life. It follows then, that all who are justified by Christ's Righteousness, are also reckoned and adjudged to be believers, and so far justified by the Righteousness of Faith. Again, it follows, from the Nature of the thing, and the Covenant of Redemption, with the reference of the Gospel-promises to that; that there could be no Justification by Faith *unto Salvation before God*, without the Imputation of Christ's Righteousness, and Justification thereby. For the *Righteousness of Faith* is not that Righteousness, which God hath accepted for *satisfaction* to his Justice, or to *merit* that right to impunity and life, which the Gospel promiseth: No, that is only *Christ's Righteousness*, and without that, there *had not been* a Pardon and Life to be promised to Sinners by the Gospel. Hence it is plain, that no man justified by the Righteousness of Faith, could be justified *unto Salvation before God*, but as he is justified by Christ's Righteousness, as what pleads with God for him.

BUT tho' they be thus connoted and joined, yet Justification by Christ's Righteousness is *very distinguishable* from Justification by the Righteousness of Faith. In *that*, there's a judicial regard to the Honour of the *original Law*, and the Demands of Justice: In *this*, there is a judicial regard to the Law, by which Christ

SECT. dispense his purchased Salvation to Sinners. In *that*, Christ is our *Advocate*; in *this*, our *Judge*. In *that*, the Reward promised to Christ *as a debt* is distributed, and we are justified *in his right*: In *this*, the Benefits are *of gift* to us, and we are justified *freely*, though in a way of *governing Grace*. In *that*, men are considered only as *described by Faith*, they being incapable of performing the condition of the Law of mediation, and so Faith can be no part of our justifying Righteousness there: In *this*, we are the performers of the condition, and are adjudged such. In *that*, we are defended against the Challenge of Divine Justice, and *Adam's Law*, and warranted in our enjoying the great things the Gospel promiseth to believers, tho' imperfect: In *this*, we are acquitted from the guilt of final rejection of the Gospel-offers, and declared heirs of its promises, by free adoption.

THE Difference is so great, that what's equivalent to a twofold Justification of a believer, is implied, where but one is expressed; *viz.* Justification *by the Blood of Christ*, as that where his alone Righteousness is proceeded on *as a Righteousness*; and Justification *by Faith*, where Faith hath the place of a Righteousness *as a performed condition*; tho' the other is connoted *as the Merit*, for which there is upon believing, a Justification unto life. And thus

thus Christ's Righteousness doth as it were *justify* our Justification by Faith, as it vindicates God's Justice, honours the Law, and supports our Pardon and Gospel-Title.

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By this account there is a Harmony between the Covenant of Redemption, and the Gospel-Covenant. By *that*, there is provided the Righteousness of Christ *without us*, in which the pardoned believer stands safe at the Bar of a *just Creator*, where Christ's atonement, satisfaction, and merit, plead for his acquittal, and right to Glory, as no way injurious to Justice: And by *this*, the Righteousness is adjusted, that at the Redeemer's Bar distinguisheth the Sinner who shall be acquitted upon Christ's satisfaction, from the Sinner whom he will not have to be acquitted thereby. And thus,

9. THIS Gospel-righteousness is *no way dishonourable* to Christ's righteousness; for it is no way a Rival with it, seeing it is not to merit, or to satisfy Justice, or make amends for Sin, which are *Christ's* peculiar: Nay, it is what was not suitable to Christ to perform *in his own Person*, because he it is who requires it as Lawgiver, from those who are brought into his own Kingdom as Mediator, to discriminate them from such as will be judicially denied the Salvation he offered them, and as what serves the purposes of his *Mediatorial*

SECT. Kingdom: And to deny it, is to deny the  
 I. Mediator any Kingdom, except one *merely*  
 } *Physical*; unless to be Rebels, or Subjects,  
 is the same under his administration.

Obj. VI. *He asserts, that forgiving, adopting, glorifying, and conveying of every promised Benefit, are judicial Acts of God, as Rector, in a way of distribution of Rewards. Pref. pag. xi. xii. Book, pag. 142, 148.*

*Ans.* I DENY it of *the first Grace*, and express it only concerning Promises made to Graces. And I deny the Benefits to be a reward *of debt*, but affirm them to be given in a way of reward, but that *of Grace*. Pag. 68, 137.

THE *Difference is*, Whether Christ gives his saving Benefits as a Ruler, encouraging men to perform any duty, to which he moves them by his promise of those Benefits? This I affirm with Dr. *Twiss*; and they deny, as if they never read of Rewards in the Gospel, and thought Christ no Governor or Judge. But the last Head spares further Labour.

Obj. VII. *He perverts and wrests many eminent portions of Scripture; in particular, Phil. iii. 8, 9. pag. 220. Isa. lxiv. 6. pag. 219. Jer. xxxi. 33. and Heb. viii. 10. pag. 74, 75.*

*Ans.* SEE the places, and you'll find, that

that on *Phil.* iii. 8, 9. I do assert, that Christ's imputed righteousness is intended there; tho' I add, that Gospel-righteousness is intended also, as the effect of it, and could not there be opposed to it. And I find, so did St. *Augustin* of old, and of late the Reverend Mr. *Cradock*, and others. *Calvin* gives the same sense of *Isa.* lxiv. 6. as I do. But I find none can confute my exposition of any of these texts: And no human Authority shall sway me, against the plain meaning of the Holy Ghost.

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I.

THUS I have answered all these Reverend Brethren's exceptions, which have led me to enlarge on what I never designed to trouble the world with. For my business lay against *Justification without Faith*; *God's seeing no Sin in Believers*; *Sin could do them no hurt, nor Duty do them any good*; *Believers should not mourn for Sin*; and the like impious assertions of Dr. *Crisp*. What in their *printed* (and more in their *written*) *Paper* would expose them, I meddle not with: If I can undeceive them, or others misled by them, in their accusations of this Book, I am content to bear their censures as rash, and pass by other things as weak. Mr. *Chauncy* repeats these Objections in a seeming Answer to this Book; but is so unhappy as to misrepresent my Judgment in most particulars, which you may see in *Sect.* I. of my *Defence of Gospel-*

SECT. *Truth.* And he so much agrees in all other things with Dr. *Crisp*, that my State of the difference between Dr. *Crisp* and me will save further labour in stating it with Mr. *Chauncy*.

As for Mr. *Crisp*, I leave him to get an *understanding of what he affirms*, before I dare waste any precious time to expose his Impertinencies, his Self-contradictions, and scandalous Falshoods. There be others of his degree in intellectuals, who dare be Authors in this controversy, because their Weakness will secure them from any Answer.

## S E C T. II.

### *A Reply to Mr. Lobb's Objections.*

SECT. II. **L**ONG after two Editions of this Book, Mr. *Lobb* so acquitted it in print, as to adventure to tell the world, there was no difference between Mr. *Chauncy* and me. Yet when he thought it seasonable for his other purposes, he also turns an Objector; but waveth the former exceptions, (except the first and seventh,) that his design of dividing the *united Presbyterians* might the better succeed: And he addeth these following Objections, which I shall now but briefly insist on, because

because I have by me an Answer to his SECT.  
*Appeal*, the publication whereof is delay- II.  
 ed by the long and to be lamented Sickness  
 of that ornament of our nation, *the Bishop*  
*of Worcester.*

Obj. I. *The Father was not displeas'd with Christ.* Gospel-Truth, pag. 34.

*Ans.* THE *Difference is not*, Whether Christ endured the effects of God's wrath against sin; and that God testified his threatened indignation against sin, in the awful Sufferings of Christ in soul and body? This I affirm in that very place.

THE *Difference is*, Whether God was *displeas'd with Christ*, (as displicency is oppos'd to *complacential Love*;) and this *because of the filthiness of sin* upon him? This I deny; and Mr. *Lobb* affirms, and consequently, that Christ was *bated* and *abhorred* by the Father, and that *for the filthiness of sin upon him*; for these last words I joined with *displeas'd*, tho' he leaves them out after his usual manner.

Obj. II. *All Communications of comfort [or strength] from the Divine Nature, could not be interrupted while the Union remained.* Pag. 37.

*Ans.* THE *Difference is not*, Whether the Divine Nature suspended for a while the delightful Communications of itself, as to the degrees it was accustomed to emit

SECT. to the Human Nature of Christ? This I  
 II. even there affirm.

THE *Difference is*, Whether such degrees of comfort were suspended, as were necessary to support the holy trust, hope, and strength of Christ, and to secure his patience, and peace of conscience as to his own Innocency, and to prevent despair? This I deny, and Mr. *Lobb* affirms.

Obj. III. *There is not a Change of Person between Christ and the Elect, nor between him and believers.* Pag. 41, 45.

*Ans.* THE *Difference is not*, (1.) Whether Christ died properly *in our stead*? This I still affirm, pag. 41, 43, 47, 48. Nor, (2.) Whether what our Divines mean by a *Commutation of Persons*, be true in opposition to the *Socinians*? viz. That whereas Sinners were obnoxious to suffer the Punishments due to their sins, the Lord Jesus became our mediating Surety, and as such, our Punishments were judicially transferred on him; which for our Redemption, according to his engagement, he endured *in our room and stead*, to the Satisfaction of Justice, that we might be justified when we believe? This I constantly affirm, pag. 8, 10, 11, 15, 43, 270. Nor did I deny any part of this, by any argument I urged against that *Change of Person*, which I denied. See pag. 45. *Letter to Mr. Humfrey*, pag. 293.



293. and *Answer to the Report*, pag. 374, to 379. SECT. II.

Mr. *Lobb* made use of the Writings of the Right Reverend the *Bishop of Worcester*, and the Reverend Dr. *Edwards*, against me in this point: But they were pleased to vindicate me fully in their *Letters* to me, which I published in the *Answer to the Report*, pag. 411, 424. The *united Ministers* also did the same, and among them such Subscribers to this Book, as before that had signed what is called *the First Paper*. [Mr. *Burgefs*, I am contented to except, tho' he agreed to *the Third Paper*.] See *Answer to the Report*, pag. 339, 374, 377, 379, 383.

THE *Difference is*, Whether there be such a *Change of Person* between Christ and the Elect or Believers, as makes Christ to be *as sinful as them*, and them to be *as righteous as Christ*? This is the *Change of Person*, which in opposition to Dr. *Crisp* I denied, and Mr. *Lobb* must affirm; or he objects in this and the last point, for worse ends than to detect an Error. See more in the next Head, where I shall handle what refers to both these Objections together.

Obj. IV. *It is Blasphemy to debase Christ among Transgressors.* Pag. 46.

*Ans.* MY words are, "It is Blasphemy to debase him among their number, who

SECT. " who were Enemies, without strength,  
 II. " and Sinners, for whom he was *the dy-*  
 ~~~~~ " *ing Sacrifice.*" And these words are  
 brought only to prove, that Christ was  
 not *as sinful* as we ; which you see cannot  
 pass with Mr. *Lobb*, because he is for no  
 lower *Change of Persons*, than what will  
 make Christ to be *a Sinner*. But this  
 being the hinge of the Controversy the  
 politick Mr. *Lobb* hath started to revive  
 our divisions, I shall set the Difference in  
 a plain light.

THE *Difference is not*, (1.) Whether  
 Christ did bear *the punishment* of our sins?  
 Nor, (2.) Whether he did bear *the guilt* of  
 our sins? that is, was by his own consent  
*obliged* to bear the punishment due to us  
 for sin? Nor, (3.) Whether Christ was  
 esteemed *by men* a Transgressor, and cru-  
 cified between two thieves? Nor, (4.)  
 Whether Christ was made *under the Law*,  
 and (considered as a man,) was obliged to  
*obey* its precepts, and was for his obedi-  
 ence entitled to its reward? Nor, (5.)  
 Whether the *penal Sanction* of the violat-  
 ed Law against us Sinners, and the Justice  
 of God, and the Honour of Divine Go-  
 vernment, made it requisite, that if Sin-  
 ners should be pardoned for the sake of a  
 satisfying Mediator, *Death* threatned by  
 the Law *for sin*, should be inflicted on  
 that Mediator? Nor, (6.) Whether Christ  
 in the Covenant of Redemption obliged  
 himself

himself to *obey* the Law, and to *suffer* Death for our sins; and this, to satisfy Justice, to honour the Law by answering its ends, to make Atonement for Iniquity, to procure Peace, to be a proper Ransom for sinners, to merit eternal Life, to purchase the Gospel-grant, to express God's Hatred against sin, and to be a warning against all Disobedience, as what nothing below his Blood could expiate? Nor, (7.) Whether the *Father* consented to this his undertaking, and approved of what he engaged, to be the *Condition* of our redemption and reconciliation; substituting him to suffer in Sinners stead, with a Promise to him, of Pardon and eternal Life for all that should believe on him, and of a certain Number who should believe and for ever glorify him? Nor, (8.) Whether Christ being thus by his own and the Father's consent a *mediating Surety*, did *die in our stead*, that we might *not die* but live; and the Father justly inflicted Death on Christ, thus obliged to endure it as the punishment of our sin, on him as the propitiatory Sacrifice; and that Christ so far *sustained the Person of Sinners*, and was dealt with as if he had been a Sinner? Nor, (9.) Whether God did esteem Christ and Sinners to be *so far* one Legal Person when he died; as a sinless Person that freely and without their Concurrence engageth to redeem Sinners by dying in their

SECT. their stead, and they in whose stead he so

II. dieth, are one; and that in this sense he

was *our Representative*? Nor, (10.) Whether God accounted and adjudged Christ's Sufferings to be *in Sinners stead*, and thereby their Crimes to be expiated; so that God can demand *no other Atonement* from any who believe on Christ; and that his Sufferings are as effectual, to *put away Sin*, as if (and infinitely more than if) the Filth of Sin had been transfacted on him, and to save believing Sinners, as if God had legally esteemed *them* to have suffered, and *Christ* to be a Sinner? Nor, (11.) Whether our Sins were the *meritorious cause* of Christ's Death, and not only the *final cause*? that is, Christ did not only die to incline and encourage us to repent of our Sins, that upon our Repentance we might be pardoned: But our committed Sins, (still ours, *not his*, further than to expiate them,) being meritorious of our Death, and he obliging himself to redeem us by a Satisfaction, and *by his Death* to propitiate God, who was so injured and so provoked by our Sins, that *without Blood* there should be *no Remission*; it follows, That tho' Christ deserved not to die for our Sins as a *Criminal*, yet our Sins which deserved our Death, did deserve the Death of him who would save us from dying, by making reparation for our Sins thereby; and Christ making that repara-

reparation by dying for our Sins to save us, SECT.

*our Sins* may properly be called the *meritorious cause* of his Death, as a Saviour of us Sinners, tho' not as a Sinner himself. II.

All these I do affirm, and nothing can be found in my Books contrary thereto. See

pag. 8, 10, 11, 17, 41, 114, 235, 270.

*Defence of Gospel-Truth*, Pref. pag. 294,

295, 296. And *Man made righteous*, pag.

12, 18,—22, 50, 68, 105, 109, 128.

THE *real Difference* is, [I.] Whether

Christ was a Sinner in God's esteem, and

a Transgressor at his bar? This Mr. *Lobb*

oft affirms; and says, "He was not only

"treated as if he were a Criminal, but was

"a Criminal in foro poli." See his *Appeal*,

pag. 56, &c. This I deny; because he must be

really a Sinner, or God could not esteem

him such, for he accounts of things as in-

deed they are: But he could not be a Sin-

ner, unless he committed the Sin, or were

culpably *accessary* to the perpetration of it,

or were feminally and representatively in

such as sinned, as we were in *Adam*. But

to say, *Christ was a Sinner* in any of these

respects, is downright *Blasphemy*: Yea,

were it only that he was a Sinner, upon

the account of being *represented by us*

when we sinned; for thereby he must

have suffered for *his own Sins*, unless you'll

deny original Sin to be *our Sin*: Neither

could he suffer as a Sinner, for any besides

*his own Progenitors*, if he were a Sinner


only

SECT. only by being *seminally* in such as were

II. Transgressors.

{ [2.] WHETHER Christ and we were so *one legal Person*, as that we are legally accounted to have obeyed the Law, and to have suffered what Christ endured? This Mr. *Lobb* affirms, and I deny. For if we suffered what he suffered, as *one legal Person* with him, then we suffered as much as was *fit* to make Satisfaction to Justice for our sins; nay, we suffered all that was *accepted* by God for Satisfaction: And consequently, unless you'll say, that *Christ's Sufferings* were not fit nor accepted for Satisfaction, we suffering the same things, and as one Person, have as well *satisfied* in Christ, as we suffered in him; which is a proud and vile assumption, making Christ to wash us from sin *in our own legal Blood*, if his legal Blood doth wash us; and sets us up to claim *Life of debt*, if Christ had such a claim; and implies, that Christ was pardoned, or we have no need of Pardon. More might be said, against our obeying the Law in Christ; but I pass by that.

[3.] WHETHER Christ and we were *one joint federating Party* in the Covenant of works, either before it was violated, or after it was violated? that is, Was that Covenant thus constituted before the Fall,  
 “ If thou *innocent Adam*, or Christ thy  
 “ Surety, shall keep the Law, thou shalt  
 “ live;

“ live ; but if thou break the Law, *thou* SECT.  
 “ *or thy Surety shall die?*” Or after the II.  
 Fall was it thus ; “ If thou *fallen Adam,*   
 “ or Christ thy Surety, shall endure the  
 “ Curse, and hereafter keep the Law,  
 “ thou shalt live ; if not, thou shalt abide  
 “ under the Curse ?” Mr. *Lobb* affirms it  
 in the last sense. I deny it in both senses,  
 because God’s Word saith nothing of it,  
 but much inconsistent therewith ; and it  
 tends to destroy the Gospel and all true  
 Religion. But I pass by the former sense,  
 and except briefly against the latter. If  
 Christ and we were *one joint federating*  
*Party* in that Covenant after it was violat-  
 ed, then *Adam’s* Covenant, after it was  
 violated, was not the same Covenant as  
 God made with *Adam* before the Fall :  
 Which might be proved by such reasons ;  
 Christ is inserted a Party in it, and all the  
 Non-elect excluded as no Parties ; and  
*Adam* ceased to be a representative of *man-*  
*kind,* but is made to be a representative of  
 the *Elect,* as some say, or of *Believers,* as  
 Mr. *Lobb* saith : Hereby also *Faith in a*  
*Mediator,* is made a *condition* of, and by  
 the Covenant of works, &c. Nay, it  
 would follow, that *Adam* after he sinned,  
 and was *condemned* by the Covenant of  
 works, had terms of Life offered to him  
 by that very same Covenant which he  
 was condemned by : Which, with a hun-  
 dred more differencing things, would raise  
 a Blush

SECT. a Blush in a modest person to assert, that  
 II. it was in *Adam's* violated Covenant of  
 works, that Christ was a joint Party with  
 us. If Mr. *Lobb* should say, That God  
 by this violated Covenant proposed, and  
 agreed to these terms of Life, (*viz.* Christ's  
 obedience to the Law, and suffering its  
 curse,) only to and with *Christ for Adam*,  
 and not to or with *Adam*: I answer, This  
 would make it to be *the Covenant of Re-*  
*demption*, which one might think would  
 set it still further from being *Adam's* Co-  
 venant of works, or *the same Bond*, as they  
 call it.

[4.] WHETHER Christ became a *Sure-*  
*ty*, by coming under the Law, as the In-  
 strument and adequate Rule of his en-  
 gagement? This I deny, and Mr. *Lobb*  
 affirms. Or did Christ come under the  
 Law, because he was constituted a *Surety*  
 by the *Covenant of Redemption*, as the In-  
 strument and adequate Rule of his en-  
 gagements, wherein his coming under the  
 Law was *one Article*? This Mr. *Lobb*  
 denies, and I affirm; because the Law  
 could put no value on the *Dignity* of his  
 Person, nor adjust his *Reward*; it prescrib-  
 ed not what was *sufficient* to be meritorious  
 and satisfactory for Sinners, and yet insist-  
 ed on some things *inconsistent* with Christ's  
 condition, as God-Man, &c.

[5.] WHETHER was Christ as a *strict*  
*pecuniary Surety with us*? that is, Was Christ  
 jointly



jointly obliged with us *in one Bond* to pay, SECT.  
 whereby *we* should be legally accounted to II.

pay if he paid? And as to the demand of the Creditor, (*viz.* God,) are *we* as well as Christ, *immediately*, and by that very Bond including us as one legal Person, *to be discharged*, unless Christ be undischarged?

This Mr. *Lobb* affirms, and I deny. Or was Christ as a *mediating Surety*, self-obliged to make *Satisfaction* for us *Criminals*? that is, Did Christ *as Mediator* oblige himself by a *Bond of his own*, to make *Satisfaction* and *merit* benefits for *Criminals*; reserving a liberty to *suspend* our personal Right to his acquired pardon and benefits, upon *other Terms* than the Bond we were included? This Mr. *Lobb* denies, and I affirm. And I see not how any, who affirm the *former*, and deny this *latter*, can argue against *Antinomianism*, or preach otherwise to a mixt Assembly, than thus,

“ You that are *Elect*, are already justified  
 “ by the Law of works; no Sin you com-  
 “ mit can make you *unrighteous*, nor is  
 “ Faith it self needful to put you into a  
 “ *safe accepted State*; and if you would  
 “ know this, *be persuaded of it*: But you  
 “ *Non-elect* have no offers of Salvation, and  
 “ Christ is not able to save you, because he  
 “ was not bound with you in the Cove-  
 “ nant of works.” Nor is it easily ac-  
 counted for, how so many can infer, that  
 because Christ is once called a *Surety of a*

SECT. *better Covenant*, which promiseth *Pardon*  
 II. (*Heb. vii. 22.*) therefore he is with us a  
 Surety of the *Covenant of works*, which  
 pronounceth the *Curse*: Ay, and hereby  
 model their *Scheme of Christianity*, a-  
 gainst the plain *Scope* of the *Bible*, and  
 all the *Sermons* of *Christ* and his *Apo-*  
*stles*, which propose benefits on the same  
 terms of *Duty* to all alike.

[6.] WHETHER the meaning of *Christ's*  
*sustaining the Person of Sinners* is, that  
*Christ* was an adjudged *Sinner in foro poli*,  
 at the bar of *God*? This *Mr. Lobb* affirms,  
 and I deny. Or is it, that *Christ* still re-  
*puted* the innocent sinless *Mediator*, medi-  
 ating for *Sinners*, suffered *in their stead* for  
 their *Salvation*, what they were obliged to  
 suffer, and they otherwise should have en-  
 dured? This *Mr. Lobb* denies, and I af-  
 firm: For had he not been *reputed sinless*  
 at *God's* bar, his *Sufferings* had not availed  
 us: Nor could *God* esteem him a *Sinner*.  
 But of this elsewhere.

[7.] WHETHER by *Christ's dying in*  
*the Sinner's stead* is meant, that *Christ* in  
 the *Sinner's* room, became *the Sinner*; and  
 being legally the *Sinner*, he as such *died*  
*for Believers*, and they in him? This *Mr.*  
*Lobb* affirms, and I deny. Or is it, that  
 whereas we who were *Sinners* were liable  
 and obliged to die, *Christ* the just *Media-*  
*tor* came into our room *as liable* and oblig-  
 ed to die, and suffered death to make satis-  
 faction

faction for *our sins*, and ransom *us* from death? This Mr. *Lobb* denies, and I affirm: And I can easily prove it to be the sense of that Phrase in our Confessions of Faith; nor do most of our orthodox Authors intend more by it, notwithstanding the lax Expressions of some in opposition to the *Socinians*; and tho' some *Socinians* use this Phrase, yet it is in a very contrary sense to what is here given.

[8.] WAS Christ obliged *immediately* by the penal Sanction of *Adam's* Law to die? that is, Did the Father as Judge pass Sentence upon Christ, addressing himself to him according to the Curse of the Law, in this manner? "Thou Christ hast *sinned*, therefore thou Christ a *Sinner* shalt die." This Mr. *Lobb* affirms, and I deny. For the Sanction of that Law *supposeth* one a Sinner before it lies against him, and doth not *make* him a Sinner; the Curse of the Law can *immediately* oblige none to Punishment, that it *finds* not to be a *Transgressor*; and a man is denominated a *Transgressor* from the *Precept* violated, and not from the *penal Sanction*, as Mr. *Lobb* fondly imagineth; whereas the Sanction determineth only, in what *manner* the offender is *punishable*.—Or was Christ *immediately* obliged to die, by his own Sponson, and the Right God had thereby over him; but *mediately*, by the penal Sanction of *Adam's* Law? that is, Is not the Sentence

SECT. to be thus apprehended? "Whereas thou  
 II. "Christ, the Mediator, hast with my con-  
 "sent declared *thy willingness* to expiate  
 "sin, and ransom Sinners justly condemn-  
 "ed by the Curse of my Law *to die*; and  
 "whereas my vindictive *Justice*, the ho-  
 "nour of my Law and Government re-  
 "quired, that I the *Rector* should exact  
 "Satisfaction to be given, and *Reparation*  
 "made, for the crimes of these Sinners,  
 "by *thy Death*, if I agreed to thy redeem-  
 "ing and saving them; and thou hast  
 "obliged *thy self* to die in their stead to  
 "redeem them; *therefore thou* the just  
 "Mediator, my beloved Son, *shalt die*  
 "this shameful accursed Death, and *this*  
 "*Cup must not pass from thee.*" This  
 Mr. Lobb denieth, and I affirm. For tho'  
 I conceive the Justice of proceeding thus  
 with him, who was *sui Juris*, and had  
 freely *consented*; yet I see not how the  
 Curse could *immediately* oblige him to die,  
 who was no Criminal; nor how our sins  
 could be *imputed to Christ* otherwise, than  
 as what he had promised as Mediator to be  
 an expiatory *Sacrifice* for, which could not  
 make him a *Sinner*, nor be more (but less)  
*effectual*, if God had esteemed him a Sin-  
 ner: Nor did God ever *require*, nor Christ  
*promise*, that he would become a *Sinner*,  
 or be esteemed one at God's bar; nor is  
 there any *Act* of the Father, or his own,  
 to found such an Imputation of sin, as shall  
 give

give him the repute of a Sinner *in divine esteem*. Indeed God, as above the original Law, did according to the Law of *Mediation*, lay upon him *the Iniquities of us all*, yea made them to *meet on him*; that not one of them should be unsatisfied for, by the propitiatory *Sacrifice of him*, who consented to be dealt with *as if a Sinner*, to save such as were so. But the Moral Law *of itself* laid nothing to his Charge, to render him a filthy or guilty Sinner; and therefore its Curse did not *immediately* oblige him; nor could it, unless you'll say, he *personally* violated it in its preceptive part, or sinned *in us* as we fell in *Adam*. God declared *us* Transgressors, in the *Necessity* of his Death to save us; but proclaimed him *obedient* to his command *in dying*, and *loved* him; yea, *crowned* him with Glory and Honour *for it*; which were a strange procedure towards one who was a Transgressor, and *as such*, condemned to die by the *immediate* obligation of the Curse.

[9.] DID Christ suffer the *idem*, that is, all the same for Kind, which the Law-threatening against Sinners included? This Mr. *Lobb* affirms, and I deny, as inconsistent with the nature of *Satisfaction*, which is not a *Solution* of all the same in Kind. Or did Christ suffer *some* of the same things in Kind, and a *full Equivalent* to what he did not suffer in Kind? This Mr.

SECT. *Lobb* denies, and I affirm. I grant, that  
 II. Christ endured bodily Death, inward Ter-  
 rors, and many other things of the *same*  
 sort, as we were to suffer. But (to name  
 no more) I deny, that he endured a *Spi-*  
*ritual Death*. Did he lose the Image of  
 God, and was he *spiritually dead in sin*,  
 by being deprived of the *Holy Spirit*? or  
 was the *Return* of that Spirit, as to *sancti-*  
*fying* operations, *penally* denied him at any  
 time? Yet Mr. *Lobb* will grant this to be  
 included in the Curse of the Law; and  
 the threatned *Death* in that Curse is com-  
 monly divided into Temporal, *Spiritual*,  
 and Eternal, as three Species thereof. If  
 he *objects*, It was *impossible*, Christ should  
 die a Spiritual Death: I answer, If it be  
 true, (as he saith,) that *Justice* required  
 the whole *idem* to be suffered in Kind,  
 tho' not in circumstances, and that without  
 it Justice could not be *satisfied*; it follows  
 then, that Christ was *not fit* to be a *Re-*  
*deemer*, because he was not *capable* to bear  
 all for Kind which the *Curse* included;  
 and by his assertion, Christ is not a *com-*  
*pleat Redeemer*, because he was not under  
 a Spiritual Death, through the *absence* of  
 the Holy Spirit. And hence, *Justice* is  
 still unsatisfied; with several such Conse-  
 quences, which might be justly urged in  
 this case *against him*; but are strangely  
 argued by him, to prove Christ a *Sinner*,  
 (for that's his scope,) though he leaves us

in the dark how he *became* such, and chimes some frightful words backward and forward, which conclude nothing like *his being such*. But in lieu of both, he makes our Christian Cause *indefensible* against the *Socinians*, that he may brand us with *Socinianism* among the ignorant. For,

(1.) BY his Scheme we must yield up Christ's Priestly Office, and the doctrine of his Satisfaction, unless we can prove, that *Christ* was a *Transgressor* by being one political or legal *Person* with apostate *Sinners*, and those *Sinners* one legal *Person* with Christ *the Sufferer*; a Point, I think, by himself too much exposed. For if from that Union he justly infers, that *we suffered in Christ*, how will it be avoided that *Christ also sinned in us*? (for the Union is mutual :) And Christ *the Sinner* must be *pardoned* notwithstanding his Satisfaction, or we be *above the need of Pardon* through our suffering *that* in him, which was *accepted* for Satisfaction. If you'll say, the Satisfaction was *refusable*; I answer, It was *refusable* from *Christ*, *antecedently* to the Compact; and not *refusable* from *us* in him, *after* that Compact.

(2.) BY his Sentence they are all *Socinians*, who allow not *Christ* to be a *Sinner*, tho' they acknowledge, as I do, That there was a *Change of Persons* between Christ and us, as to our *punishments*, tho' not otherwise as to our *sins*, than to bear

SECT. them, as he was a well-pleasing *Sacrifice*,  
 II. but not as a hateful *Sinner* : That Christ  
 died *properly* in our stead, tho' he was not  
 a *Sinner* in our stead ; and that Christ's  
 Sufferings, as to the *end* of God's inflicting  
 them, and of his enduring them, were  
*proper* punishments, tho' *vicarious* ; that is,  
 they were not *instead* of punishments, but  
*real* punishments ; yet were endured by  
 our self-obliged Mediator, *instead* of the  
 Sinners who did deserve them : That he  
 died to satisfy *vindictive Justice* ; yet that  
 was provoked, not by *him* the Redeemer,  
 but by *us* Sinners, whom *he* engaged to  
 redeem : And that our Sins were the *me-*  
*ritorious cause* of his death, as what must  
 be expiated by the death of *him* who *would*  
 release Sinners from death in a way of Sa-  
 tisfaction, and who engaged to do so by his  
 dying in their stead ; yet they were *our*  
*sins*, and not *his sins*, which deserved death ;  
 and but for the necessity of *death* to satisfy  
 Justice, and Christ's Resolution and En-  
 gagement to save Sinners even by *his own*  
*dying* to make Satisfaction, he no more  
 deserved to die for our sins, than *our sins*  
 deserved he should so resolve and engage  
 to save us by dying in our stead.

THESE Concessions, and many more of  
 this kind, ought as well to restrain Mr.  
*Lobb's* unjust outcries against me, as they  
 compelled him, for want of matter in my  
 Books, to muster up a few expressions of  
 Mr.



Mr. *Baxter's*, which he perverts to a quite SECT. contrary sense than they were designed by II. that excellent and upright Author. His argument from them against me, deserves rather Pity than an Answer : For hopeth he to induce any man to think, That every obnoxious expression of Mr. *Baxter* must declare *my sense*, who never used such expressions, but those so very different, that unbounded Craft, excited by inveterate malice, as well as vigorously designed projects, cannot wrest them to obnoxiousness? Nevertheless I shall (if that easy Labour be not prevented by others,) plainly evidence Mr. *Lobb* to be very ignorant what *Socinianism* is, or extremely injurious to Mr. *Baxter*, in charging him therewith ; whereas his very objected expressions are intended only to *distinguish* (over accurately) between a *Sponsor's* suffering for the sins of *others*, and the *delinquent's* suffering for *his own* sins ; and being allowed for this, Mr. *Baxter* fully asserts the orthodox Doctrine of Christ's Satisfaction against the *Socinians*. But what can Mr. *Lobb* scruple, to give a wound to that reverend Name? who represents him saying, " Our Sins were only " a *mere occasion* of Christ's death *after* his " Sponson," because *before* that Sponson they could be no other than so.

## S E C T. III.

*A Vindication from some Aspersions, with a brief Summary of my Principles.*

SCET. III. **H**AVING answered the exceptions against the *matter* of this Book, it's at last become necessary, I should clear my self from the *Aspersions* published in some late nameless Pamphlets. It's known to very many, how easy it were to wipe off all those Reproaches. But I fear, the doing it as effectually as I am capable, should give so much a greater wound to *Religion* than my Reputation would countervail, that I heartily pray, I may never be forced to expose so many persons, and to discover such methods, as that would necessitate me to. Resolved therefore to prefer a *publick* good, and to proceed to no higher degrees than as I'm compelled; I shall content my self with this short *Vindication*, even as to what they say of that affair, which I referred to the *united Ministers* about three Years and nine Months since.

IF I had met with any person accusing me of Whoredom, Cheating, or any Crime that could bear an Action at *Common Law*; I had

I had not desired the *united Ministers* to put themselves to the trouble of receiving and judging of whatever could be objected against my Conversation: Nor did I fear an enquiry into my Life, when I agreed to have several of the *Committee* to report matter of Fact to the Body of Ministers, from whom Justice was the utmost I could expect, seeing it was not very long after the Breach at *Pinnars-Hall*. The Persons appointed were Dr. *Annesley*, Mr. *Griffith*, Mr. *Hammond*, Mr. *Barker*, Mr. *Bragg*, Mr. *Mayo*, Mr. *Howe*, Mr. *Alfop*, Mr. *Stretton*, and Mr. *William Taylor*. [Dr. *Bates* was also named, but could not meet with them except about twice; yet he soon saw enough for my Vindication.] Mr. *Lobb* met still with them, at the desire of some of the *Committee*. They heard all pretensions; yea, spent two Meetings to hear, if I could be proved guilty of having spoken any one Untruth: And after about Eight Weeks spent in this affair, the Minutes of their Report, written by Mr. *W. Taylor*, were by them ordered to be given in by him to the *united Ministers*. In which Report it is declared, that all the forenamed Persons being present, (except Dr. *Bates*,) they were agreed, concerning each of the things attempted to be made good against me, that there was *no Proof*, that I was guilty of any one of them. Only at the end of the Report a Note is added, as a Minute of

April

SECT.  
III.

SECT. *April 8.* (being the morning before the  
 III. Report was delivered, and three of the  
 ~~~~~ above-named not present,) which seems  
 to insinuate somewhat towards two Faults,  
 after they had cleared me as to all other  
 mentioned instances. Their insinuation is  
 in these words, "As to the practice of  
 " having his Side chafed by the hands of  
 " a Woman, by which Offence hath been  
 " occasioned ; it is such an indecent Act  
 " as the Seventh Commandment warns  
 " against, for which he hath expressed his  
 " sorrow : And whereas it was charged  
 " on Mr *Williams*, that he had denied his  
 " arresting Mr. *Wheeler*, which denial he  
 " professeth he remembers not, it was  
 " testified against him by Mr. *Kuffin* and  
 " his Wife : " Of both which you'll pre-  
 sently see the Brethren's account.

I HAVE Reason to adore the Providence  
 of God, which fully detected the ground-  
 lessness of such Testimonies as pretend only  
 mere silly *Suspicion*, and that contradicted  
 all the *bearsays* by the Testimony of their  
 first pretended Authors. I'll give one in-  
 stance: Mr. *Kuffin* told the Ministers, " that  
 " his Wife told him, her Maid told her, that  
 " my Maid told her, that upon her telling  
 " me somewhat of him, I asked her a foolish  
 " Question concerning him." But my Maid,  
 instead of affirming it, took a solemn Oath  
 before a Master in Chancery, that I never  
 asked her that, or any such Question, &c.  
 which

which Oath was produced : What followed that Question, I pass by. And how amazing was it, that God so over-ruled all their Witnesses, as that not one of them could so much as pretend, that ever they themselves heard from me one indecent word, or knew by me one obscene gesture or action ; except Mrs. *Martin* the Nurse, (called *Lathwood* when in *Ireland*,) the Ministers ensuing Character of whom was proved by the Attestations and Oaths of Fifteen Persons of good reputation and unsuspected piety : (Yet *Wheeler* was as fully proved, even more faulty then her.)

SECT.  
III.

THE united Ministers met together, to the number of near Sixty, April 8, 1695. upon general notice given them, that the Report would be delivered in that Day for their Determination ; and after much discourse and enquiries, they gave their Judgment by this *Vote*, and dissolved the Committee.

THAT it is the unanimous Opinion of the united Ministers, upon the Report brought in from the Committee, and the further Account of those of the Committee present, that Mr. *Williams* is entirely clear and innocent of all that was laid to his Charge.


THIS Vote was entered in their Book, and repeated and agreed to three several meetings successively ; and all of the Committee who were present on any of these Days, consented ; viz. Dr. *Annesley*, Mr. *Barker*,

SECT. *Barker, Mr. Hammond, Mr. Alsop, Mr.*

III. *Mayo, Mr. Stretton, and Mr. William Taylor.* This was the issue of that affair, after a Search for several months had been made into my Conversation, to my very Childhood: And I hoped, that the Wisdom of such, who will be my Adversaries tho' I wish well to them, would keep them silent, when I was contented to be so for Religion's sake.

BUT about two Years and a half after this, the *united Ministers* saw occasion to order a *Committee* to draw up (among other things) a Justification of their Vote; which they did at large, and in two or three full meetings it was unanimously agreed to, and delivered to be safe kept, and signed by the *Moderator*: And then their present *Committee* was appointed to prepare an abbreviation of it, which when approved of by the Body, a Copy was directed to be sent to a worthy Person, in answer to his scruples concerning the said Vote, as well as about other matters, which related to the Body of the *united Ministers*.

OUT of these Papers, I shall cite a few Passages, in answer to what is mentioned by Mr. *Crisp*, in one of the said late Pamphlets. The words of the Ministers are as follow.  
 “ You are the *first*, (and that after two  
 “ Years and a half,) that objected any  
 “ thing against our clearing Mr. *Williams*,  
 “ &c.

“ &c. As to what you say, of Mr. *Wil-* SECT.  
 “ *liams being rebuked*, you may know, that III.  
 “ the Brother who spake to him, (which )  
 “ was only about *chafing his Side*,) when  
 “ he came afterwards to understand the  
 “ Circumstances of it, declared in our  
 “ meeting, as he had done formerly to the  
 “ forefaid *Committee*, (*viz.* that which  
 “ made the Report,) *that Mr. Williams's*  
 “ *having his Side so chafed, was so far*  
 “ *from being a breach of the Seventh Com-*  
 “ *mandment, that it would have been a*  
 “ *breach of the Sixth Commandment, not to*  
 “ *have done it.* And when it's faid, Mr.  
 “ *Williams* was *ſorry for it*, we found,  
 “ it was only from his ſaying *that he was*  
 “ *ſorry* that wicked Perſons had made that  
 “ *wicked uſe of it*; but he ſtill had juſti-  
 “ fied it as lawful, &c. And we found,  
 “ that as to Mrs. *Martin* the Nurſe,  
 “ her Teſtimony was diſproved, as far as  
 “ the nature of the thing would bear;  
 “ and that ſuch malice, contradictions, lyes  
 “ and ſlanders were proved againſt her,  
 “ that her Teſtimony deſerved no regard;  
 “ or, to uſe Mr. *Mayo's* words, *Her Teſ-*  
 “ *timony was not ſufficient to hang a Cat*  
 “ *upon*: And other Teſtimonies to her  
 “ Allegations, there were none. Upon En-  
 “ quiry we found, that what was ſaid  
 “ (in the Report) of *chafing his Side*, as be-  
 “ ing warned againſt in the *Seventh Com-*  
 “ *mandment*, was procured to be put in  
 by

SECT. III. “ by Mr. *Lobb*, when the Report, as finished, had been read to Mr. *Williams*, and the *Committee* was risen, and in a hurry going away. And we find, that the utmost any of the *Committee* had pretended, for calling it an *indecent act*, was, that Mr. *Williams* had, as they said, (and others denied,) owned, that some time when his diseased Side had been *chafed* by a woman, and by a man, it was to the upper part of the Hip, where the Groin comes furthest up. And enquiring as to his *arresting* Mr. *Wheeler*, we found, he must have been distracted if he had denied it four days after he had done it, because the City did ring thereof; the thing was upon record, and likely to come to a Trial; nor was any turn pretended to be served by his denial of it.” This is a small part of the forefaid Papers.

I too much pity the present Case between the forementioned Mr. *Kuffin* and his Wife, to reply to what the Author of the forefaid Pamphlet saith concerning him; and I dare not improve such things for my defence. Neither deals the Author fairly in his intimation, as if what he calls Mr. *Alsop's* Reproof to me was before the breach at *Pinners-Hall*, (begun in *August*, and finished *November 7. 1694.*) For neither he, nor I, heard of the forefaid Aspersions till several Weeks after that; tho'



tho' presently upon it, and the setting up of *Salters-Hall* Lecture, a Minister said to some in a way of advice, *We must blacken Mr. Williams*; and Reproaches were scattered in *December*. To add no more, Mr. *Barker*, (now in Heaven,) Mr. *Hammond*, Mr. *Alsop*, and several others of *that Committee* have attested under their hands, That such gross lyes and slanders were proved against Mrs. *Martin*, that her Testimony was of no value; and that they intended not by any words in the Report, to charge me with any Lasciviousness or Lying.

SECT.  
III.

OTHER things, I hope, I shall never be forced to produce; yea, I am sorry that I am compelled to say even thus much, tho' it be with that care of all men's Reputation, and only to wipe off a Blot from my profession, and to remove impediments to my usefulness, those few Days my God shall please to add to my frail Life. To him I render Glory, that I hope, I truly forgive my greatest Adversaries, and wish them long Lives, filled with service and comfort; and to them and us a better Spirit, and more Regard to the Interest of Christ, than to manage our debates, as if all Charity, Truth, and Prudence were lost among us.

THERE is another Prejudice against this Book to be removed; viz. what some

SECT. talk about *the Names annexed to the Ap-*  
 III. *probation.* In answer to this, I think it  
 sufficient to transcribe the following lines  
 out of the *Answer to the Report*, agreed  
 to by the *united Ministers*, pag. 379,  
 380. where they say, “ Whatever the  
 “ Reporter saith of the *Scope*, or *Of-*  
 “ *fensiveness* of that Book of Mr. *Wil-*  
 “ *liams*, called *Gospel-Truth stated*; those  
 “ Brethren whom he calls of *biggest Name*,  
 “ who subscribed the *First Paper*, have  
 “ declared, They intended not by that  
 “ Paper to *condemn* the passages against  
 “ which the *Dissenters* objected; but were  
 “ so far from condemning any passage  
 “ therein, that they subscribed the *First*  
 “ *Paper*, because they were sure, that  
 “ upon enquiry it would appear, there  
 “ was nothing in that Book of Mr. *Wil-*  
 “ *liams* contrary to the Sense of that *First*  
 “ *Paper*: And they still, as well as for-  
 “ merly, declare it is *an useful Book*, and  
 “ that it is *the cause of Truth* it pleads;  
 “ and have given it under their hands,  
 “ that the *State of Truth and Error* is  
 “ not at all enlarged or changed, since they  
 “ first subscribed; nor did they mean so  
 “ in the *First Paper*, but only, that there  
 “ were in the Book, besides the *State of*  
 “ *Truth and Error*, several *Explications*  
 “ and *Arguments* added thereunto. Nor  
 “ indeed, could the *State of Truth and*  
 “ *Error* be enlarged and changed, because  
 (as

“ (as it is attested by several, even of those  
 “ Sixteen, who were the first that sub-  
 “ scribed to the first Edition,) the Book,  
 “ as far as it contained the *State of Truth*  
 “ *and Error*, was printed before they sub-  
 “ scribed the Attestation. Nor do we  
 “ know of any of the Subscribers of that  
 “ Attestation, who do disallow the said  
 “ Book; nor any, whose Names are af-  
 “ fixed thereto without their consent.”

SECT.

III.

Having cited the Brethren's words, I shall add, I am well assured, that Reverend Brother who was oft talked of, as having said he had not read this Book, hath since read it, and greatly approveth thereof.

I THINK it not inconvenient here to give a short *Summary* of my decried *Principles*, for the sake of such as will govern their *Censures* by reading little more than other mens false account thereof: And yet lest any might suspect they were more unfound, when such violent outcries were made against them, I shall transcribe a Paper, which I sent by Mr. *Edmund Harrison* to a general meeting of the Subscribers to the Lecture at *Pinnars-Hall*, which he read publickly to them before the unhappy *Breach* in the said Lecture; a *faithful* account whereof, with other matters of Fact, would greatly disadvantage them for whose sake *the History of the Union* was lately written. But a Concern for our

SECT. common interest and quiet, allows me only to say, I was industrious to prevent that Breach, and willing to *condescend* to any thing, except sinning against my Conscience; by a voluntary recess after God had placed me in that Lecture by a decisive *Lot*, which I durst not disregard; and by giving way to what would be interpreted the publick Triumph of *Antinomian Errors* over the Truths preached in that place, not only by me, but by Dr. *Bates*, Mr. *Howe*, Mr. *Alsop*, yea, and Mr. *Mead*, whose Ministry is now exclaimed against by many of the same impetuous men, as *Legal*, *Arminian*, &c. Nor can men forget, that the main point Mr. *Cole* opposed, was the *necessity of Repentance* to the forgiveness of sin, which Dr. *Bates* had asserted in a practical discourse; after which, that Reverend man (now in the glorious regions of light and love,) excited by more designing persons, could scarce in any Sermon for a long time forbear breaking out against us.

The Paper is as follows.


“ NOTWITHSTANDING any hardships I have endured, the misrepresentation of my Principles, my Innocency as to having ever designed by any writing to expose the Congregational party, or all their Ministers as such, which I solemnly disown: And that I well know, I never used any *Reflections* in  
“ the

“ the only three Controversial discourses,  
 “ which I was so exceedingly forced to  
 “ preach at *Pinners-Hall*: Nevertheless,  
 “ to prevent Sin, Scandal, and great dan-  
 “ ger to the Dissenters, which may fol-  
 “ low a *Breach*; I am willing to join with  
 “ Mr. *Cole*, in subscribing the following  
 “ Declaration, and Doctrinal Articles; and  
 “ shall bless God, if it may prove an ex-  
 “ pedient.

“ THO’ there may be some lesser diffe-  
 “ rences between us, yet we account these  
 “ following *Principles*, a ground of agree-  
 “ ment notwithstanding any past debates;  
 “ and of encouragement to each other’s  
 “ Ministry; being *sorry* for any misap-  
 “ prehensions of each other’s Doctrine,  
 “ and any indecent reflections on either  
 “ the Ministry or person of one another,  
 “ whether in Discourse, Sermons, or  
 “ Print; *resolving* for the future to a-  
 “ void all irritating *disputes* in our Ser-  
 “ mons. And we heartily desire our  
 “ respective Friends, to lay aside those  
 “ prejudices, heats, distances, and re-  
 “ proaches, which so dishonour our Re-  
 “ ligion, hinder Edification, tend to our  
 “ common Hurt, gratify our Enemies,  
 “ grieve the Spirit of God, as well  
 “ as all serious Christians, and much  
 “ obstruct the usefulness of our Mi-  
 “ nistry. Lastly, As we shall truly en-  
 “ deavour to *keep the unity of the Spi-*

SECT. III. *rit in the bond of Peace*, so we shall pray for each other, and bless God, if he shall please to disappoint Satan's design by, and hopes from, the afflictive Contentions, which have so long continued in this place.

THE Doctrinal Principles follow, which I affirm as my Judgment in all my Books, and am ready to subscribe with Mr. *Cole*. (1.) God has eternally *elect*d a certain definite number of men, whom he will *infallibly save* by *Christ*, in that way prescribed by the Gospel. (2.) These very *Elect* are not *personally justified*, until they receive *Christ*, and yield up themselves to him; but they remain condemned, whilst unconverted to *Christ*. (3.) By the Ministry of the Gospel, there's a *serious offer* of Pardon and Glory upon the *terms* of the Gospel, to all that hear it; and God thereby *requires* them to comply with the said terms. (4.) Ministers ought to use these, and other Gospel-benefits, as *motives*; assuring men, that *if they believe, they shall be justified; if they turn to God, they shall live; if they repent, their sins shall be blotted out; and whilst they neglect* these duties, they can't have a personal *interest* in these respective benefits. (5.) It is by the Power of *the Spirit of Christ* freely exerted, and not by the Power of *free-will*,

“ will, that the Gospel becomes *effectual* SECT.  
 “ for the conversion of any Soul to the III.  
 “ Obedience of Faith. (6.) When a   
 “ man believes, yet is not that very *Faith*,  
 “ and much less any other work, the  
 “ matter of that Righteousness *for which*  
 “ a Sinner is *justified*; that is, entitled to  
 “ Pardon, to Acceptance as righteous, and  
 “ to eternal Glory, *before God*: And it is  
 “ the *imputed Righteousness* of Christ a-  
 “ lone, *for which* the Gospel gives the Be-  
 “ liever a Right to these and all saving  
 “ blessings, who in this respect is *justified*  
 “ *by Christ's Righteousness alone*. By both  
 “ *this* and the *5th* head it appears, that *all*  
 “ *boasting* is excluded, and we are *saved*  
 “ *by free Grace*. (7.) It is *Faith alone*,  
 “ that receives the Lord Jesus and his  
 “ Righteousness; and the subject of this  
 “ Faith is a *convinced penitent Soul*: Hence  
 “ we are *justified by Faith alone*, and yet  
 “ the *impenitent* are not forgiven. (8.)  
 “ God has freely promised, that all whom  
 “ he *predestinated* to Salvation, shall not  
 “ only savingly believe, but that he by  
 “ his Power will preserve them from a  
 “ *total or a final Apostacy*. (9.) Yet the  
 “ Believer whilst he lives in this world, is  
 “ to *pass the time of his sojourning here*  
 “ *with fear*, because his warfare is not ac-  
 “ complished; and that it is true, *if he*  
 “ *draw back*, God will take no pleasure in  
 “ *him*; which, with the like cautions,

SECT. III. “ God bleffeth as means to *the Saints perseverance*; and these by Ministers should  
 be so urged. (10.) The Law of Innocency, or *the Moral Law*, is so in force still; as that every *Precept* thereof constitutes Duty even to the Believer; every *Breach* thereof is a Sin deserving death; and this Law binds death by *its curse* on every unbeliever: And the *Righteousness* for or by which we are *justified before God*, is a Righteousness (at least) *adequate* to that Law, which is *Christ’s alone Righteousness*; and this is *so imputed* to the Believer, as that God deals judicially with him according thereto. (11.) Yet such is the *Grace of the Gospel*, that it promiseth in and by Christ a freedom from the Curse, forgiveness of Sin, and eternal Life to every sincere Believer; which Promise God will certainly perform, *notwithstanding* the threatenng of the Law.”


THIS is a faithful account of my *Principles*: And tho’ the Proposal including them, was ineffectual to divert those who were resolved to publish an end to the *Union* by breaking that Lecture; yet I will declare, that as I never reflected on Mr. Cole, or any other, in that Pulpit, so I am sorry for that expression, of *his mysterious Nonsense*, which is in my Preface to *Man made Righteous*. Nor had I been so sharp, but that just before my writing that

Preface



Preface he had preached in a publick Fast, SECT.

“ that the Subscribers to my Book were III.

“ *Enemies of all Righteousness, and Chil-* 

“ *dren of the Devil, &c.*” And yet I

wish, I had omitted that passage, and re-

strained an angry return to that provoca-

tion; as by the Grace of God I have been

enabled to do, under many greater of-


fences.

## S E C T. IV.

### *A Reply to some other Objec- tions.*

T H E R E is somewhat deserves a SECT.

Reply in an *Anonymous Book*; the IV.

Author, I suppose Mr. *Lobb*, or a small 

Instrument of his; the Title, *A Confuta-*

*tation of some of Mr. Williams's Errors,*

*by Mr. Alsop, in a Letter to Mr. Bur-*

*gefs.*

It is not worth while to blame the

*published Title*; tho' Mr. *Alsop* wrote no

such Letter, knew not of it, yea, abhor-

red it: Nor to detect the Story of Mr.

*Sylvester*; who declares, “ Mr. *Baxter*

“ told him, that the managers of *Pin-*

“ *ners-Hall* Lecture desired him, that I

“ might always preach in that Lecture

“ when he was disabled:” And I am

sure, I never requested it of Mr. *Baxter*

or

SECT. or any other, and the foresaid managers  
 IV. desired it of me: Yea, Mr. *Baxter*, and  
 some of them pressed me to be the *stated*  
*Lecturer* during his Life, which I refused; tho' after his death my Election was opposed as far as possible by many of them, because of that part of my Sermon which is in the *Appendix* at the end of *Gospel-Truth*. The only pretence I know for this Author's Story, is, that being one Evening with Mr. *Baxter*, who fearing he should be unable to preach next day at *Pinners-Hall*, I desired him to resolve to do it, and if he found himself in the morning too weak, I would supply his place for that turn.

BUT I shall briefly consider an Objection or two, against my Books, the rest being answered already.

Obj. 1. *The threatening of the Law was Eternal Death, as Eternal: Eternity was an ingredient in the misery of every Sinner. Man made Righteous, pag. 16.*

*Ans.* IF this be an Error, why do our Divines make Eternal Death one *Species* of the Death threatned by the Law? But I have further Reasons to fear, that some prime Authors of this Charge believe *Origen's* Notion, and of late deny the Eternal duration of the Torments of the damned.

Obj. 2. *That Legal Preaching which is a Crime, is to preach the Law as a Covenant of works. Every Threatning used by God to Conversion, is a Gospel-Threatning.* Gospel-Truth, pag. 243, 145.

*Ans. 1.* I HAVE been branded as a *Legal Preacher*, and yet it seems, I am not Legal Preacher enough: But peruse the places; and see pag. 245. where I explain his *first Clause*, and say, “The blameable *Legal Preaching* is to preach duties or holiness, as if men must perfectly believe and obey, or they shall unavoidably perish; and to denounce wrath and hell, as miseries, from which there is no relief by Christ.” And my words, in pag. 145. (which his *second Clause* cites,) are, “Most of the promises and threatnings in the Bible, that refer to the state of Souls, are *evangelical* promises and threats; they are not the Sanctions of the Law of Innocence, but of Gospel-grace:” Which words (so falsely quoted by him,) are an Argument to prove, that there be *Gospel-Threatnings*.

*Ans. 2.* BY denying that the *Covenant of works* ought to be preached, I could not mean, that it should not be explained; or that all men should not be informed, that they were condemned thereby: For my affirming, that the Elect remain

SECT. main in a condemned State before God till

IV. they believe, is what offends them; as  
 also my saying, that this is a fit Argument  
 to incline men to obey the Gospel; (which  
 makes it a Gospel-Argument in our  
 Preaching.) But I grant, that *I affirm*  
 and *these men deny*, that our offers to Sin-  
 ners are enforced by *Gospel-Threatnings*,  
*viz.* that they shall *remain condemned*, and  
 be *more sorely punished*, if they will not  
 repent and believe; and these are urged to  
 persuade their acceptance of it. Whereas  
 they say, *Turn ye, turn ye, why will ye*  
*die*, is the Triumph of the Law over dead  
 Sinners: And they are for no threatnings  
 or precepts, but those of the *Law of*  
*works*, which they thus accommodate:  
*If you sin, you shall die*, that is, you or  
 your Surety: *If you obey, you shall live*,  
 that is, you or your Surety. And thus  
 with them *the Gospel Preaching is*, Your  
 Surety hath died, and obeyed, and all this  
 you have done already in him: and if you  
*believe this*, you shall know that it was so:  
 But you incur no danger by *not believing*,  
 but that it will not be evident to your  
*own Conscience*, that you have thus suffered  
 and obeyed in Christ. And so you have their  
 Legal, and their Gospel Preaching.

Obj. 3. *What is the Covenant of Grace?*  
*In Answer he saith, By Covenant of Grace,*  
*I mean the way that God hath ordained,*

to apply to Sinners that Salvation which is prepared by Christ, and which he will enable the Elect to comply with. Gospel-Truth, pag. 59, 60. And telling us, *This is my description of the Covenant of Grace*, he blames my want of accuracy in *Logick*, being I mention neither the *Genus* of the thing defined, nor the *specifick difference*, or what is proper to a Covenant of Grace.

SECT.  
IV.

*Answ. 1.* IT seems, a *definition* and *description* is the same with him: But with his leave, if you see pag. 59, 60. you will find, that between my *Question* and this *Answer*, I speak at large, that *it is not the Covenant of Redemption*. In the next words, I describe the *Conditions* of the Covenant of Grace; from thence to pag. 62. And then I shew the *specifick difference* between the Covenant of *Works*, and that of *Grace*, pag. 63, 64. and at the end of these Preliminaries, *I give a description* of the Covenant of Grace. But what he calls *my description*, is only designed to give the *difference* between the Covenant of *Redemption*, and what *I call* the Covenant of *Grace*, viz. the ordained way of *Application* of saving benefits, as opposed to the way of their *Impetration*.

*Answ. 2.* I WRITE to explain *Truth* to ordinary Readers; and had I been concerned for the praise of Skill in *Logick*, Dr. *Bates* had not kept back my Answer to Mr. *Lobb's* Letter; wherein I shew the falseness

SECT. falseness of his two *vulgar Axioms* about

IV. disjunctive Propositions, and prove, (1.)

Partes propositionis disjunctivæ non sunt semper oppositæ, sed aliquando solummodo diverſæ, & equidem subordinatæ; & quamquam aliquando sit ridiculum loqui disjunctivè cum possumus copulativè, at non semper ridiculum. (2.) Ad veritatem affirmatæ disjunctivæ propositionis non necesse est, ut unica tantum pars sit vera; potest enim affirmata esse vera ex ambabus, pluribus, omnibus, partibus veris. Vid. Eccl. xi. 6. Col. ii. 16.

Ans<sup>w</sup>. 3. ILL here inform another, that as no *umbræ* did insert a word in *Gospel-Truth*, so its *Learning* is not less, for wanting *Latin Quotations*, when the words of the *Assembly*, and of *Independents*, were likelier to be regarded by the *Crispians*; nor for omitting *Physical terms* in the *Doctrine of Justification*, which is a *forensic act*, where the meriting consideration for which the judicial Sentence passeth, is as a *material Cause*.

OUR *Catechism* puts it so; *Justification is an act of God's free Grace, wherein he pardoneth all our Sins, and accepteth us as righteous in his sight, only for the Righteousness of Christ, imputed to us, and received by Faith alone.* Here the *Form* of God's justifying act is, his *pardoning* our Sins, and *accepting* us as righteous; the *meriting Cause* is, the only *Righteousness of Christ imputed*:

*imputed* : Which expressly answers to this SECT. Question, *For the sake of what*, as the meritorious Cause, are Pardon and Acceptance adjudged to us by that justifying act? IV. The word [*imputed*] not only shews, that unless Christ's Righteousness were imputed, God could not pardon and accept us for it; but also assigns the *Reason*, why God for it *justifies us* and not *others*, and *now* and not *before*; tho' it hath a meriting value to justify *others*, and us *before* this time: The next words tell us, *to whom*, and *when*, these benefits are adjudged; *viz.* to such as have this Righteousness *imputed to them*, and when it is *received by Faith*. We see, that *Righteousness* even *imputed*, is with the *Assembly*, only the meritorious Cause for which God forgives, and accepts us; suitably to Rom. iii. 24. *We are justified thro' the Redemption that is in Christ*; that is, for the sake of Christ's redeeming Blood, as the *meriting price*, unless men deny *Redemption by price*. And they cannot mean, that imputing Christ's Righteousness is the *Form* of God's justifying act, (nor consequently, of our passive Justification,) unless pardoning our Sins be *formally* the Imputation of the Righteousness, for the sake of which when imputed he pardoneth; which true Sense, and the formal notion of *Forgiveness*, contradict; no, nor will *Acceptance as righteous* admit it. Yea, with them an imputing act is *supposed*, to this

SECT. this justifying act *here* defined; of which  
 IV. elsewhere.

~ BUT if they be supposed to intend, with the *French Church* in the Synod of *Rochel*, That *the whole obedience of Christ both in his Life and Death, is imputed to us for the full Remission of our sins and acceptance unto eternal Life*; it is what our Author weakly decries, as an Imputation only *as to effects*. For if he mean by *quoad formam*, that Christ's Righteousness *itself*, and not the effects, is imputed, I grant it; for it is *itself* imputed, *relatively* to that pardon and acceptance, and is our pleadable Security; *itself* is so, and is *imputed* to be so: Nor is it less than ridiculous, that I must deny it, because it is *effectual* for our pardon and acceptance; unless he deny, that pardon and acceptance can be the *effects* of that Righteousness of Christ which is imputed. But he must mean by the Imputation of Christ's Righteousness, that God *reputes* and *judicially* pronounceth *us* to have performed that Righteousness; that is, that *we obeyed the Law, and died*, which was accepted for Satisfaction for our sins, and merited Life; which I have spoken to, and the *Assembly* never could intend.

AND if it be *objected*, that they say, *God accepteth us as righteous in his sight, for the Righteousness of Christ imputed to us*: I answer, God *adjudgeth us* when  
 believers,



believers, to be dealt with *as* righteous persons, being we are pardoned upon Christ's *satisfaction* and intitled to happiness *in his right*, whose obedience and satisfaction are judicially accounted our pleadable Security for both. But though we are to be thus *dealt with* for the sake of *Christ's obedience*; they cannot intend, that God accounts *us* to have obeyed in Christ: For that is contradicted in his *pardoning our sins*, unless we can in the *same* sentence be legally adjudged to need a Pardon *as Sinners*, and yet be legally accounted *no Sinners* as having *always obeyed*. Nay, if we obeyed in Christ, because the Law saith, *If thou or thy Surety obey, thou shalt live*, we could not, for our *own sins*, be obliged to punishment by its *threatning*; no, though Christ had not died; and so Pardon and Satisfaction are needless: For this Law was so fulfilled, that the Reward became due by our *obeying in Christ*, notwithstanding *our own sin*; unless we need Satisfaction and Pardon when we are *entitled to the Reward*; which is impossible, both by the nature of that Reward, for a *right to Life* hinders a liableness to *die*; and by the merit of it, unless *perfect obedience* consist with *disobedience*. And do not say, *We sinned*, but *Christ obeyed*: For if *our obeying in him* makes the *Reward* due to us, our *not obeying* ourselves did not *forfeit* it, nor

SECT. consequently incur the *penalty* by that  
IV. Law.

*W* *Answer*. 4. I PITY the weakness of these men, who, when their noise is about *Justification*, tell the world, we are therein *Amyraldians*; whereas *Amyraldus* was so exactly *Calvinistical* in this point, that the last Synod of *Charenton* appointed him to defend the *Protestant* Doctrine of *Justification* against *Milletiere*: (Yea, *Arminius* was professedly so too:) But his offending notions respected the *Divine Will*, *Decrees*, *subjective Grace*, and the extent of *Christ's Death*: Though the *last* was not condemned by the *French Church*, and is owned by *Davenant*, *Usher*, &c. Nay, see Mr. *Lobb* in his *Glory of free Grace*, pag. 66, 67. proving, *That the Salvation of every man is become possible, by Christ's satisfying Divine Justice by his Death.*

I SHALL conclude with this Apology, for continuing the Name of Mr. *Ferguson* before this Book. When he was pleased to give his Name to the *Second Edition*, he appeared to be an *Ecclesiastick*, (though not in *Socks and Buskins*;) and though he now think it fit to lay aside *that Character*, yet I remove not his Name; hoping his present intimacy with Mr. *Lobb*, his zeal for *Independency*, and warmth against *Presbyterian Discipline*, may reconcile the most offended to a Book, as far as he approves of it.

IN the bowels of Christ I humbly beseech all Contenders, to secure the aptitude of the Ministry to promote practical Religion, and so to manage our Debates, as that we may reflect with inward peace, if the *Calamities of our French Brethren* should become our Lot.

SECT.  
IV.  
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*The END of the FOURTH VOLUME.*



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